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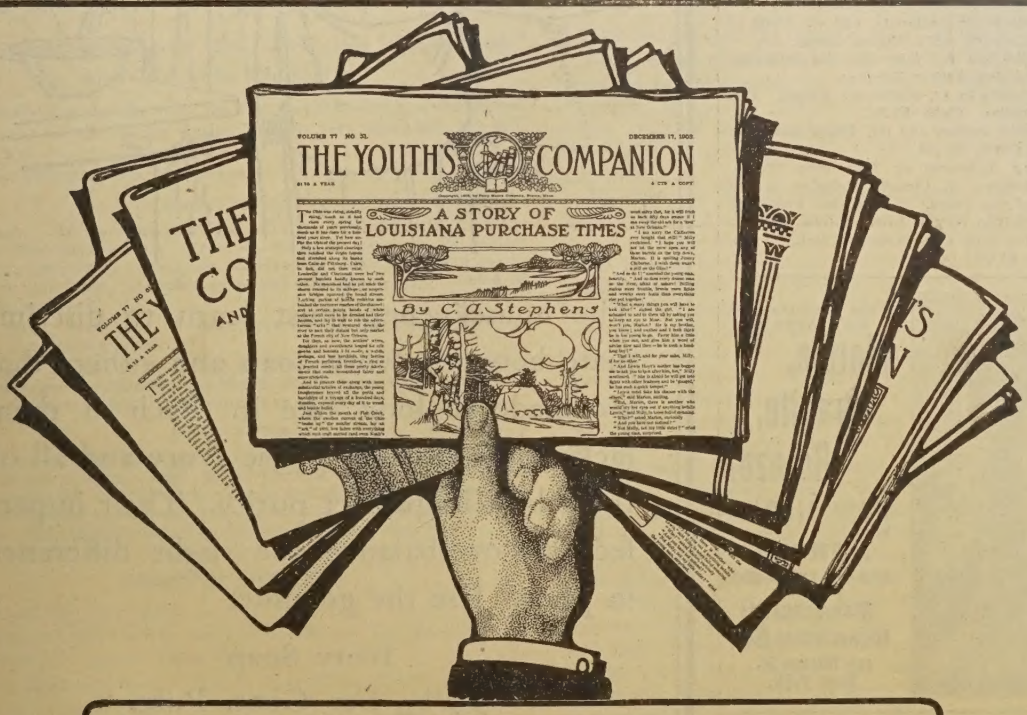

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The Living Church

Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 24, 1903. No. 26

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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RELIGIOUS CONDITIONS IN THE UNITED STATES.

II.—As They Are.

IT IS obvious that the changed aspect of the Christian world, to which we alluded last week, modifies somewhat the questions which Christendom has to solve. If the Christian world in general be seeking a basis for unity, it is as well that we should examine the several factors in that world, in order to discover, if we may, what would be the contribution of each to that end.

We find the Roman communion influencing perhaps one-seventh of the American people; by far the largest in number of any religious body. This communion, in spite of its loyalty to the Roman See, is divided into two distinct parties; and it is significant that the party which is most American is least Roman, and contrariwise, that the party which is most Roman, or ultramontane, is almost wholly composed of those of foreign birth, who are less easily assimilated into the American people. From these conditions, we may easily draw the conclusion that the second or third generation from the present Roman Catholic masses will approach the intellectual condition of that wing in the Roman Church which is least Roman. The temper of, for instance, the Anglo-Irish Romanist is wholly different from that of most of the German, Polish, and Italian ecclesiastics in this country; but where the German has passed to the second or third generation, he may easily be ranked with the more "advanced" wing of the Church. Hence, though the mass of Roman Catholicism to-day does not manifest the irenic spirit, there are not wanting indications that the future, perhaps not very near, may see a considerable change. How far we may reasonably expect that change to go, does not yet appear. There are no indications, in our judgment, that the Roman body in America will, within near generations, break loose from the Roman See or from the Vatican decrees. It may go so far as to translate the services into English, and may admit of a more irenic temper, in which last, Roman Catholics in America are to-day behind the Protestant sects. In the meantime, it ought to be appreciated that the Roman Church is to-day the greatest force in the preservation of religion and morality among the masses of foreign birth in America.

Next in number to these stand the leading orthodox denominations of Protestants—the Presbyterians, Methodists, and Lutherans. The first thing to be observed of these is that the groups are not united among themselves, but yet are tending toward unity. The attitude of the first two of these bodies toward the Church has also changed greatly. The hatred toward "Episcopalianism" which Presbyterians inherited from their fathers has largely died out. There is a large section of the Presbyterian body which has no objection to episcopacy *per se*, nor to what is commonly called High Churchmanship. It is significant, too, that the Presbyterian ministers who come to us, and, to a slightly less extent, the Methodists as well, almost invariably come as Catholic Churchmen. They are men who have slowly been led to appreciate the lack of any settled basis in Protestantism, and who come to the Episcopal Church, not because they perceive it to be essentially Protestant, but because they recognize it as supplying the defect of Protestantism—as being essentially Catholic.

And it should not be supposed that this recognition is confined to the relatively few who abandon Presbyterianism for our orders. The same desire, if not always the fruition of it, is also

widespread in the Presbyterian body itself, and particularly in the cities. One appreciates this especially by comparing the dominant frame of mind in the Southern Presbyterian bodies with that in the Northern connection. The former are, from a religious point of view, a generation behind their Northern brethren. The latter are farther removed from essential Calvinism, and are more largely sympathetic with "Churchly" services, than are the Methodists. Indeed it sometimes seems as though the Methodist body had fallen farther from the Churchmanship it was designed to augment, than the Presbyterians themselves, who deliberately abandoned it.

Yet we gain nearly twice as many converts from Methodists as from Presbyterians, who come second; the table printed in the *Living Church Annual* of 1900 showed that nearly ten per cent. of the members of our Confirmation classes are former Methodists, while nearly six per cent. are former Presbyterians, a total of thirty-six per cent. of our Confirmation candidates being drawn from other religious bodies. But this only indicates the trend of thought among those bodies. Their whole attitude toward the Church and her ways has changed.

It is sometimes suggested that this constant drawing from the sects is not an element of strength to the Church. She has been called a parasite. The *Interior* (Pres.) observed sometime ago, in commenting on a Confirmation class in a Chicago parish, of which, out of 166 members, 114 had been reared outside the Church:

"Neither a Church nor a State can receive unlimited immigration without being affected by it. It is especially noticeable that according to this showing the Episcopal Church receives comparatively few from the world. A Church which needs a dozen other Churches as 'feeders' can hardly make good a claim to be the regenerating salt by which the world is to be saved."

Another critic expressed himself as greatly humiliated at learning from the statistics of the *Living Church Annual* of 1900, to which we have already referred, that only two per cent. of our Confirmation classes were from people of "no religion."

But both these are merely surface views. The large gains from other Christian bodies show, not that the Church is a parasite, but that she is already serving as a basis for the gathering of separated Christian people into one fold. This service she performs in the ratio in which she is true to her own Catholicity, and exemplifies that spirit in her life.

And the reason that so few are drawn nominally from "no religion," is that very few Americans will admit that they belong in that class. In spite of the practical irreligion of the day, most people adhere traditionally to some Christian body, however untrue to its teaching they may be in practice. If questioned, they are Congregationalists, or Methodists, or Episcopalians, though in many cases unknown to and unconnected with, the local organizations. There is consequently very little opportunity for adding avowed heathen to the Church at home, however plentiful the supply of heathen in fact may be about us. That the Church is drawing other Christians into her divine communion is the best indication we could have of her own vitality and of the efficacy of her work.

We may sum up this relatively new condition of the religious world, and discover, if we can, what it means; but we must postpone that consideration for another week.

PERSONS who are inclined to be despondent over conditions in the American Church would be largely reassured could they witness the services of the Brotherhood of St. Andrew when gathered into its national convention. Here, better than at any other gathering of the Church, is the opportunity for discovering the average religious attitude of the working laity from the average parishes. The Brotherhood Convention is more representative in this respect than is General Convention. The latter represents largely the older men of the Church, and is dominated by the thoughts and the attitudes of the passing generation. The Brotherhood, no longer represented as fifteen years ago it was, in large part, by boys under age, shows the attitude toward the Church, of the generation of men between twenty-five and forty-five—the legislators of the next decades, the moulders of thought even at the present time.

And it is cause for deep thankfulness that the reverence shown by the congregations of men at the Brotherhood convention services is far in advance of that at the services of General Convention. The attitude of the congregations at Denver was distinctly reverent and devotional. The corporate communion at seven o'clock on Friday morning, when St. Mark's Church was completely filled with men who advanced reverently to the altar rail with every outward suggestion of their appreciation of the awfulness of the service they were rendering, was a sight worth going long distances to behold. The ranks of those who had entered the chancel and were obliged to wait there while another line of men was kneeling at the rail, were composed of men who, without one single exception, fell to their knees wherever they were, awaiting quietly their own opportunity to present themselves for the reception of the sacred gifts. The somewhat deliberate utterance of the venerable but vigorous Presiding Bishop, who was celebrant, was brought into striking contrast with the more rapid but not less impressive utterance of the Churchmen of to-day, when, in the Nicene Creed, the thunder of voices from the nave and the aisles drowned the voice of the celebrant, and carried the rhythmic sentences out of his mouth, so that before the latter articles were reached, the congregation was two sentences in advance of the sonorous voice of the Bishop at the altar.

The advance in Churchly reverence among the laity made directly by the Brotherhood of St. Andrew is, we fear, not appreciated by Churchmen at large. The whole tone of the Brotherhood utterances is toward a greater appreciation of the spiritual life, fed by the Holy Eucharist, and developed by work for the souls of others. It, almost alone of the forces in the Church, is realizing what we have so often tried to impress—that the mission of the Church is twofold: to develop the spirituality of her own children, and to extend her borders among other men. The Brotherhood, to-day, is in splendid hands. It ought to be trusted, helped, and extended by those Churchmen who are working to develop the advance of the Church on Churchly lines.

We believe it might be utilized far more largely by the parochial clergy than it is. We believe its failure in parishes where it has failed, to be due, almost invariably, to causes which the clergy might have prevented, and, in too many cases, to the apathy of the clergy themselves.

It is easy to criticise; but what other movement in the whole Anglican Communion, is tending so systematically and so successfully, on the whole, to develop the Churchliness and the spirituality of the Church's laity, as is that of the Brotherhood of St. Andrew?

There will be many who will pass over the detailed and far too brief reports of the recent Convention which are concluded in this issue, with only cursory glances. We ask that these, if they will not peruse it all, will at least read the section entitled "The Forward Movement," in which Mr. Hubert Carleton, General Secretary, states concisely and vividly what is the present state of Brotherhood work. The work that other agencies within the Church have failed to do, is being accomplished, so quietly that Churchmen too largely fail to realize it, by the Brotherhood of St. Andrew.

IT IS not often that two Bishops have the opportunity, in the earlier months of their episcopate, to make for themselves records that call out especially the thankfulness of the Church at large. Such is the case, however, with the Bishops of Mississippi and Alabama, if reports be true. The first of these, it is stated, has refused to transfer to the second, the priest who, two years earlier, performed the marriage of the Rev. Charles Morris, a divorced man, who was subsequently deposed; except by papers showing the fact of such "solemnization" as a qualification to the certificate of the good standing of the priest transferred. The Bishop of Alabama, for his part, has, it is further stated, refused to receive the priest in question, who had been called to a parish within that Diocese.

Both of these Bishops deserve warm commendation. They have resisted the temptation to start on an easy episcopate. They have taken rank among the Bishops who can be depended upon in an emergency; and the Church will appreciate the fact.

Nor ought we to omit to congratulate the Bishop of New Jersey for his firm stand against receiving into his Diocese a priest who has recently married a divorced woman. When any of the clergy place themselves in the unenviable position which these two refused priests have taken, they must expect to be treated as in a class by themselves, with whom other Church people will not care to come into contact.

ANSWERS TO CORRESPONDENTS.

H. J. B.—Marriage solemnized by a deacon would be valid, but uncanonical, because it consists of a priestly act of blessing, which is a part of the gift of the priesthood but not of the diaconate.

Reader.—Either way is correct; we should say "John Smith, Priest," was preferable.

ENGLISH DEMONSTRATION IN AID OF MACEDONIA.

Leading Churchmen Arousing Public Feeling.

MANY DIOCESAN CONFERENCES.

Other English Church News.

London St. Faith, Virgin and Martyr, 1903.

A DEMONSTRATION, which was presided over by the Bishop of Worcester, was held last Tuesday evening at St. James' Hall, Piccadilly, under the auspices of the Balkan Committee, to call public attention to the present distressing situation in Macedonia. The hall was crowded in every part, and there was also a large overflow meeting. Among those present on the platform, besides the chairman, were the Bishop of Hereford, Father Adderly, the Right Hon. James Bryce, M.P., the Rev. Percy Dearmer, Lord Stanmore, and the Rev. W. J. L. Suckling. Expressions of sympathy with the objects of the meeting had been received from the Primate, the Bishops of London, Durham, Rochester, and Ripon, and Lord Halifax (whose name was received with cheers). The Bishop of Worcester, whose rising was greeted with cheers and who, in speaking, did not mince words, said that this grand meeting, and also the overflow meeting, had a great work to do. They were met to express, and thereby to strengthen a thousandfold, the demand which the country made upon the Government for more effective intervention in the affairs of Macedonia. They had read Mr. Balfour's letter (to the Primate)—here followed hisses and cries of "shame"—but he must confess that, "sharing, apparently, the feelings of that meeting" (cheers), he was not satisfied. He himself was convinced that the irreducible *minimum* of effective reform was something definitely more than the Austrian and Russian scheme of reform (cheers). Whatever religious districts Macedonia was divided into, "the whole should be under a Christian governor, not responsible to the Sultan, but to the Powers, and irremovable except with the consent and intervention of the Powers" (Cheers). He felt that at the present moment the "enthusiasm of righteousness" was at a discount in politics. Again and again the thought was in their minds, "Oh, for one-half hour of Gladstone"; and it was perfectly true that there was "nothing else but moral enthusiasm which could accomplish anything great" (Cheers). All the several resolutions that were afterwards moved at the meeting, namely, those of the Right Hon. James Bryce, M.P., Lord Stanmore, and the Bishop of Hereford, which were proposed with weighty speeches, were unanimously carried.

Further in regard to the response of our people to the pathetic cry of Macedonia, the Primate has issued a letter to the clergy of the Canterbury Diocese, writing them as follows:

"I would ask, therefore, until in the Providence of God 'this tyranny be overpast,' to invite the prayers of our congregations in the matter, and to use specially as an additional prayer the Collect for the Fifth Sunday after Trinity. Further, the Book of Common Prayer furnishes us, especially in the Litany, with the very petitions which at such a time we want."

He then recommends the special and frequent use of the Litany, and suggesting that pauses may appropriately be made after such clauses as are specified, including the following:

"That it may please Thee to endue the Lords of the Council, and all the nobility, with grace, wisdom, and understanding."

The Bishops of Winchester and Bristol, in letters to their clergy, also commend to the prayers of the faithful in their Dioceses the cause of the Christians in Macedonia.

The Rev. H. J. Hinde, vicar of the Church of the Annunciation, Brighton, has addressed a letter to his parishioners and congregation in which, after relating the circumstances of the removal and subsequent restoration of the Ornaments specified in Chancellor Tristram's faculty, as well as pointing out the somewhat strange position in which as a consequence they had found themselves, he says:

"I desire to point out to you that the alteration in the furniture of the church does not in the smallest degree affect the teaching and practices to which you are accustomed. For instance, the removal of a crucifix does not lessen our faith in the All-atoning merits of the Sacrifice of the Death of Christ. The taking away of images does not affect the Catholic practice of invoking the saints. Nor are people prevented from making their confessions and receiving 'the absolution and remission' of their sins in God's appointed way, by the removal of a wooden screen, which, however practically convenient, is in no way necessary for the purpose. The Chancellor's Court has certain powers in connection with the fabric and furniture of churches—it has no jurisdiction whatever in matters of doctrine. It may, for a time, deprive us of things which we value, either as aids to devotion, or on account of their sacred or personal associations—it cannot take away any part of our religion. Our duty, at the present time, is to let this be seen clearly and unmistakably; to offer no resistance—'passive' or otherwise—to the law when it is put in force against us; but, at the same time, to take care that the law is confined strictly within the limits of its own application."

In conclusion, the priest commends his flock "to the mercy of God, the protection of the Holy Angels, and the prayers of the saints."

At a recent meeting of the Liverpool Cathedral committee it was decided that local red sandstone should be used in building the Cathedral.

Two statues have been placed on the new west facade of Hereford Cathedral. They represent King Ethelbert and St. Thomas of Hereford (being partly reproductions of their mutilated effigies at Hereford Cathedral), and are the gifts of the Duke of Newcastle and Miss Surtees Allnatt of Hereford.

The new Lord Mayor of London (Sir James Ritchie) has appointed the Rev. Charles Ridgeway, vicar of Christ Church, Lancaster Gate, W., and Prebendary of St. Paul's, who is brother of the Bishop of Kensington, to be his chaplain during his year of office.

On Michaelmas Day the Archbishop of York dedicated a tower which has been built, at his own charge, to the parish church of Bishopthorpe (where his palace is situated) as a thank offering on the completion of the 25th year of his consecration to the Episcopate.

The season of diocesan Conferences—which at the best are a poor makeshift for canonical diocesan Synods—has now come round again. Carlisle led off on Sept. 22nd, a new departure being made this year by changing the place of meeting from the old-world Cathedral city of Cumberland to its new-world industrial town of Workington. On the preceding evening there seems to have been held a very successful meeting for artisans in the public hall, with addresses by the Bishop of the Diocese, the Bishop of Hereford, and the Rev. W. Carlile, the founder and head of the Church Army. The Bishop (Dr. Bardsley), in opening the Conference, proposed a form of prayer for use in the Diocese on behalf of the Christians in Macedonia, and also offered a resolution, which was carried, expressing their trust that the Government will be prepared to take the initiative, if need be, in urging the Great Powers to enforce the obligations of the Treaty of Berlin. Among the subjects on the *agenda* were "Church Reform—," which the Conference seemed to think consisted primarily in such a democratic innovation as the proposed "National Council"; "Phases of Modern Unbelief," being dealt with in several papers; "Church Work Among Women," also with papers thereon; and "The Endowment of Poor Benefices."

St. David's diocesan Conference was held two days later at Carmarthen; and in his presidential address, the Bishop (Dr. Owen) dealt mainly with the education question. The action of the Carmarthenshire County Council to decline to appoint representative managers for Church schools, or to contribute a farthing out of the rates towards their maintenance, while at the same time to compel parishes with only "non-provided" (*i.e.*, Churchly) schools to pay the education rate, was described by his lordship as "neither lawful nor just nor logical." But such action of the County Council has not altered, he said, "our duty to do our part under the Act in the management of our schools with equity and consideration." The Bishop then drew attention to the resolutions that have been passed by the Joint Conference of the governing body of the Diocesan Association of Schools and of the Diocesan Board of Education in order to facilitate "equitable consideration" for the wishes of Protestant Dissenting parents in regard to the religious instruction of their children in Church schools. Firstly, the Conference recommends managers to frame a time-table for religious instruction, "confining the use of Church formularies to the stated times on two specified days in the week, and assigning the stated times on three days in the week solely to instruction in Holy Scripture." Secondly, that in districts where there is only a Church school "it is desirable that a Nonconformist assistant teacher be appointed." But, briefly in passing, in the second part of the first recommendation is there not a lurking tacit concurrence with what Mr. Gladstone stigmatized the "moral monster" of undenominationalism—in its principle that Holy Scripture is undogmatic and undenominational? Whilst surely the second recommendation comes dangerously near embodying a proposal of a *cordiale entente* with Welsh Protestant Dissent. Amongst the subjects dis-

cussed by the diocesan Conference were "Fallacies about the Church in Wales" and "The Church and Village Life."

The various leading Protestant Dissenting sects, except the Wesleyan, which has schools of its own, possess in common a political machine called the "Free Church Council Federation," and it is now the declared policy of these sectarists to work their machine at the approaching municipal elections so as to capture Church schools under the Kenyon-Slaney Education Act. Instructions have hence been issued by the Federation to its members throughout the kingdom to make public elementary education the test question at the elections next month to the borough Councils, and to support only those candidates who pledge themselves to go in for a universal national system of secular education. To defeat this fanatically planned attack on Church schools, the Central Church Committee (offices, Church House, Westminster) have announced that they are prepared to give all the information and assistance in their power to those who desire to defend and retain for denominational schools their rights under the present educational system. Among other arrangements made for this purpose has been the compilation of a considerable number of leaflets explanatory of the "Acts," and dealing with the misrepresentations of the enemies of definite religious teaching.

Dr. J. M. Whilon of New York, who is the correspondent of the *Daily News* on "Religious Life in America," after referring in a recent letter to the growth of the Baptist sect as being, perhaps, more than in the case of any other denomination, from the ranks of the unbaptized, goes on to say that, on the other hand, "the growth of the Episcopal Church is chiefly from the baptized"—including "very many" from what he calls "other churches."

The *Guardian* having lately expressed its astonishment at the laxity of discipline in the Church which allows the Rev. R. C. Fillingham, vicar of Hexton, to preach in Protestant Dissenting chapels, Mr. H. T. Hooper of the Punshon Memorial Wesleyan chapel, Bournemouth, writes to say that the same laxity does not exist amongst them. He had occasion quite recently "absolutely to forbid" his use of a Wesleyan chapel of which he had charge, for "any service or meeting whatever."

The Ornaments case in connection with Christ Church, Doncaster, which was heard in the York Consistory Court in July, and on which occasion the Archbishop of York was unsuccessful in his application for the removal of the Ornaments complained against, including both side altars, has, within a day or two been again before the same Court. This time application was made by the church wardens for a confirmatory faculty for one side altar, which was granted by the Chancellor. Counsel on behalf of the church wardens stated that they themselves had removed the statuettes and the other side altar which had been introduced without a faculty.

The recent annual meeting of the South Devon District Union of the English Church Union at Babbacombe, Torquay, has attracted special notice in the public press on account of the strong speech made by the president, Mr. Paul Swain of Plymouth, in favor of Disestablishment. He referred to the Lambeth "Opinions" as having converted more people to the "doctrine of Disestablishment" than anything that had ever been done. His advice was "disrupt and let the Socinians go out." Let also the Calvinistic party go out, and when Disestablishment came and the Church had her freedom, what he called the "great High Church party" would have power enough, he believed, to "keep her on her legs and sustain the Prayer Book intact."

In last week's *Church Times* there appeared a delightfully readable article from "Presbyter Americanus," entitled "An American's Ecclesiastical impressions"—produced upon an "American Pilgrim" making his first visit to the British Isles. He further describes himself, at the outset, as "an 'extreme' man, rector of an Eastern parish long identified with the Catholic Revival." He began his two month's holidays with Ireland, and though prepared for the worst in regard to Church life there, things were much better than he had feared; and among many of the clergy "I found an earnest desire for the restoration of all the heritage of St. Patrick and his fellows, and a plainly aroused sympathy with good Churchmanship." But the Scottish Church—concerning which he was prepared to see everything *couleur de rose*, disappointed him sadly. He never heard the Scottish Mass once. "I found English clergy, who seemed to think the Church of England had jurisdiction north of the Tweed, and were puzzled when I asked why the Scots Office was not used; and the general average of Catholicity was below what we have in America." As to his impressions of England, ecclesiastically, here are pieced together some portions of his article:

"Happily, I began with Durham; and nothing I saw afterward made so deep an impression upon me. The Churchly atmosphere at Ely seemed stronger than at the other Cathedrals. The Theological College was wholly delightful. Like most American clergy in London, I made my way, first of all, to St. Alban's, Holborn, a very shrine of pilgrimage. Fr. Stanton's sermon had much to say about the duty of hearing Mass. I quite agreed with him, but it was wholly impossible to 'hear Mass' that morning. A young priest was celebrant, and throughout almost the whole service he was absolutely unintelligible, a thick, throaty, inarticulate gabble being all that I could hear. The same atrocious fault obscured a plain service at St. John's, Red Lion Square. I was sorry, too, to see that at St. Alban's the celebrant, the acolytes, and a few of the worshippers sat lazily through the Creed and the *Gloria in Excelsis*. [Evidently "Presbyter Americanus" was not prepared for the St. Alban's, Holborn, use, which of late years has become slavishly Roman.] Of all the mission churches I saw in London, St. Augustine's, Stepney, pleased me most. The Sung Mass at St. Mary Magdalene's, Munster Square, was reverent, stately, and much more than a mere antiquarian revival; not at all the 'harum-scarum' rite that an American opponent of Sarum tells of. St. Paul's was far more glorious than I had anticipated; and to hear Newbolt on a Sunday afternoon was perhaps the greatest delight of the summer. Two experiences I specially cherish; a day at East Grinstead, where the rector of Chislehurst was giving the Sisters of St. Margaret their annual Retreat, and a day at Cowley St. John with Father Benson and his fellows. I made a journey to Portsmouth for dear Dolling's sake, whom I knew in America. St. Michael's, Swanmore, in the Isle of Wight, was my first country parish seen at close range; and one might call ideal, without much exaggeration. To see Chester Cathedral, crowded at a Sunday Evensong, while a brave priest pleaded for the Church's schools, made a good ending of my English Sundays. In a word, 'my impressions justify the old saying, that the Church of England is the most glorious Church in Christendom.'"

Thank you, Sir "Presbyter Americanus"!

J. G. Hall.

THE LUTHERAN TENDENCY TO RITUALISM.

To the Editor of The Sun—Sir: In your issue of Sept. 17 appeared an interesting letter on "Ritualism in the Lutheran Church," giving account of the services in the Lutheran Church of Scandinavia and Denmark. Altar crosses and Eucharistic lights are almost without exception found on all Lutheran altars, and the tendency in the direction of full liturgical and choral service is even more marked in the American Church than it is abroad.

In the old Cathedral of Nuremberg the altar on high festivals at the celebration of the Holy Communion has twenty-eight lights, as follows: Two Eucharistic, twelve Apostolic, and on each side of the altar three, the number of God, and four, the number of the Word.

Colored altar vestments are in use in many of the Lutheran churches in New York, and ministerial intonation is almost universally employed by the pastors of the Scandinavian and Missouri Synods. The Lutheran "Choral Service" of plain song intonation and responses for communion, matins, vespers, the Litany and Suffrages, is without a peer among the numerous musical settings of the historic Liturgy. The question of Bishops for the American Lutheran Church is finding more favor from year to year, so that the time is not far distant when the various synods will be brought together in one body to institute the Episcopate. It is well to recall the fact that the Scandinavian Church has the Apostolic Succession and would be very willing to consecrate Bishops for the American Lutheran Church.

The reason why these historic and beautiful service forms are being restored in the Lutheran and Anglican Churches is well told in the preface of the "Choral Service": "That God is pleased to accept of the offerings of human art in His service is abundantly witnessed by the wealth of distinctively symbolic beauty which, by His own command, adorned and enriched the Tabernacle and later Temple services. There are those to-day who attach but little importance to the cultivation and employment of the beautiful in Divine worship. Though at great pains to indulge their artistic tastes in their homes and social relations, when they come to worship they prefer to deaden the æsthetic sense the Creator gave them and commune with their God with self-crippled powers. Such worship is not the humble offering of Mary, but rather the sinful withholding of Ananias.—*Lutheran, in New York Sun.*

The Bishop of North China writes: "During twenty-one years' residence in Peking, I cannot remember to have had one clergyman from home staying with me. Now in three weeks I have had three. It is only one indication of the change which has come over our corner of the world. Hotels, small and great, are springing up in the neighborhood of the foreign quarter, whereas one small French hotel has been sufficient for a quarter of a century past. We shall soon have to face the question of a church at Peking which can accommodate foreign residents and visitors as well as Chinese worshippers."—*New Era.*

Brotherhood of St. Andrew Convention

Denver, Colo., October 7-11, 1903.

THIS week we take up the proceedings of the annual Convention of the Brotherhood of St. Andrew, at Denver, at the point where we left it in last week's issue—immediately at the close of the corporate Communion, early on Friday morning.

The business session on Friday morning was taken up in considering the Council report, the Junior committee report, and the College committee report, all of which were adopted.

"WINNING THE BOY."

The afternoon subjects on Friday were very practical. They had to do with "The Boy," which the Brotherhood long since discovered to be the main point of resistance in its work. Mr. Courtenay Barber of Chicago presided.

The Rev. J. H. HOUGHTON told "How to Make him a Churchman"; and the enormous success which Mr. Houghton has won at St. Mark's Church, Denver, gave especial weight to his words. He criticised "institutional churches." They may get the boy and man, but they do not bring him to Baptism, Confirmation, and the Holy Communion. They are good, but not enough. He recommended membership in the Y. M. C. A for these, and urged that Churchmen should belong and watch over our own boys in that organization. The Church must present the Christian life side by side with the life of the boy in the world. They must be equally real, equally developed. Quoting from the London *Church Quarterly Review*, he showed that only two per cent. of a given list of inquiries had shown that a boy's motive for church going was love of God, and none had given hope of heaven as a reason. Boys were brought to the Church and the sacraments by the social power of example and an atmosphere of church-going, and these must therefore be developed. A church that was content with two services on Sunday and closed doors during the week could never succeed. "The church that makes Churchmen is the church that is most Churchly." Schools being discontinued during the summer made that the reason of the Church's greatest opportunity, and it was his practice to increase rather than to curtail the services in summer. He taught the children to come to daily services and to make monthly communions on fixed Sundays, dividing the Sundays among the Confirmation classes, and he gave personal attention to the children and young people to see that they attended, notifying them by postal of the approaching dates of their communions. He laid stress upon preparation for receiving the sacrament.

The Hon. BENJAMIN B. LINDSEY, Judge of the Juvenile Court of Denver, spoke of "Helps." His instances of child criminals rescued and led into decency and uprightness of living were most pathetic, and brought tears to many eys. Infinite patience was the keynote to his message. Christian sympathy must lead to continued acts of brotherliness. Incidentally, the tremendous value of the work of the Juvenile Courts as a saving agency was made plain. The need for regenerating agencies was also brought vividly before his hearers by the statement of Judge Lindsey that out of 10,000 boys in Denver, 2,000 had at some time been under arrest; and he did not consider this to be an exceptional record in an American city.

Mr. HUBERT CARLETON spoke of "How to Teach Him to do Brotherhood Work." There were stages in the apprehension of Christian duty. The first stage was to seek personal salvation. The second was to seek the salvation of the next man. Our training, particularly of the boy, too often stopped with the first part. The boy could easily be made enthusiastic in working for others if definite work was given him to do. There ought to be close individual work and not mere collective treatment of a class as a whole.

STILL AFTER THE BOY.

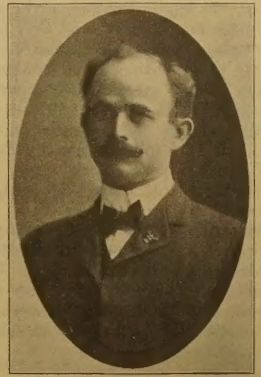
It is difficult to even enumerate the wide range of suggestions made on behalf of winning boys. But as an illustration of the merits of the various speakers, we give a synopsis of an excellent address made by Mr. JOHN M. LOCKE of Orange, N. J.

Mr. Locke wished particularly to make two points: 1st, the need of work in the Church for Juniors; 2nd, the work that Juniors can do better than anyone else, and the fact that this work is the best possible work for Juniors. He wanted the clergy to give the Junior a chance to do this work. We all know Juniors need work. The cry comes up from all our Juniors: "What can I do? Give me work." One of the greatest motives that impels the lad to become a Junior is the want and the desire to do something, to be of some use in the Church. A member of his Junior Chapter said to the speaker: "Mr. Locke, we want work, and someone to show us how to do it." Put these lads of 16 to 20 years to work, then they will stay in the Church, and one of the greatest leaks will be stopped. With all respect it can be said that in the past the Church has not put these young men to work. She has said: "Come in, sit down, be a good boy, and when you get a beard on your face perhaps you may be allowed to do something." On the other hand, the devil and the world stand ready, saying: "Come, my boy, I will put you to work immediately."

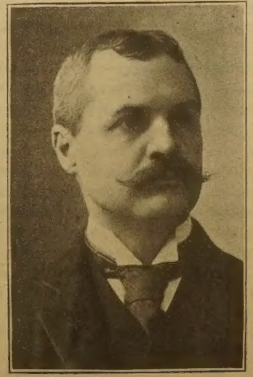
He recommended one line of work that Juniors can do better than anyone else, and that is as teachers of little chaps six to eight years old, in the Sunday School. He knew there were objections to this, and he proceeded to consider them. The principal objection was the inexperience of such a lad. In rebuttal, he maintained that the enthusiasm, the earnestness, the purity of life of the average Junior will more than balance his inexperience, if rightly directed. All history shows that the enthusiasm of a boy overcomes obstacles that a man fears, especially if the boy is a communicant of the Church, with heart and soul on fire from his first communion, trying to do something for his Lord and Master. During our Civil War the Confederate General Moseby said he would rather a thousand times have boys than men in his ranks. Fifty per cent. of our army in the Spanish-American War were boys. So in every walk of life we find the boys trusted, except in the Church. We find them training to fight the battle of the world—why not train them to fight the battles of our Lord and Master? We spend time and money in the training the child-boy from the cradle until he is 16 to 20 years old—then we lose him to the Church, to God, and to humanity, because we have not wisdom enough to stop this leak.

He gave this example: A layman in a certain parish, wishing to help, offered his services in the Sunday School, and he was given a class of four little chaps of six to eight years. The class grew to eight. Two had neither Bibles nor Prayer Books in their homes; three-fourths of them could not read the lesson, and the Bible and Prayer Book were not read in their homes, and as to knowing what the religion of Jesus Christ meant, they were in utter ignorance. Was this a Sunday School in the slums of a great city, or in darkest Africa? No, it was among the brightest and most intelligent of our people. The layman was called away. He went to the rector and asked for a man to take his class. In a parish of 1,000 communicants the rector could point to only one man. The cares of this man's family were too great. The assistant was appealed to, but he could not name a man that would take it, except a young Brotherhood member, and he was afraid he was not a proper one. In the end the layman was obliged to take this young man. What

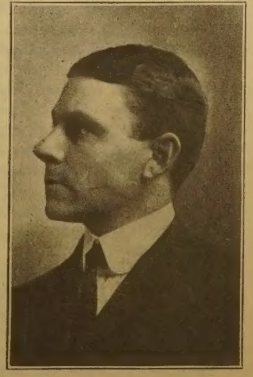
C. H. CHANDLER.



HON. B. E. LINDSEY.



ROBT. H. GARDINER.



G. FRANK SHELBY.

was the result? The layman returned after four months to find the Junior in his place, surrounded by the class, eight boys in attendance. When the layman asked: "Boys, do you want him to continue to teach my class?" they answered, "Yes, sir; he's all right." Then he asked the Junior if he wanted to keep the class. "Yes, indeed," was his answer, "I was going to ask you to let me keep it. I want it, and will try hard to increase it." This incident was mentioned to show that we are often mistaken in our estimates of lads as well as of men.

Another objection is, that a lad is not trained in Churchly lore and doctrine, and some of us will hold up our hands in horror at such rashness in putting into the hands of inexperienced lads the guidance of the souls of these little chaps. Against this the speaker quoted another incident in his experience. A layman received a message from his rector, asking him to take a lady's class of boys for a few Sundays. He did so, with this result: First Sunday—subject of the lesson, "The Ark of God among the Philistines." The

GROUP OF BROTHERHOOD DELEGATES, DENVER.

layman asked three questions: (1) What was this ark? Boy No. 1, nine years old: "A wagon." Boy No. 2, 10 years old: "A wagon." Boy No. 3, 15 years old: "A boat." Second question: What was the ark supposed to contain?" Boy No. 1, 9 years old: "Don't know." Boy No. 2, 10 years old: "Don't know." Boy No. 3, 15 years old: "People." Third question: "Was this the same ark that Noah went into?" Boys Nos. 1 and 2: "Yes." Boy No. 3: "Don't know; what ark was it?" How long had these boys been in the Sunday School? No. 1, 2 years; No. 2, 2 years; No. 3, 3 years. Conditions as bad as these exist in many of our Sunday Schools everywhere. Is there further need of proof that the Juniors can do this work, and often do it, far better than the average teacher? The Junior will grow strong from the responsibility placed upon him. He will become a trained soldier. His exercise in watching over and visiting the little ones will fit him for the work of the adult Churchman, and the cry will no longer go up from our rectors: "Where are the laymen to do the work?" The speaker appealed to the clergy to give the Junior a chance to work. He must employ himself somewhere—he finds it outside of the Church, and is lost. The leak in the Church from this cause is 50 per cent. of the boys, who should be our future Churchmen. Even if only one in five succeed as a worker or teacher, think of what has been accomplished.

Mr. Locke said, in closing, that after an address in Rahway, N. J., the rector got up and said: "I want to emphasize the words of the last speaker, and the need of what he has said, by the following figures: In Pennsylvania, in the reformatory for boys the percentage of inmates shows that only 8 per cent. of the boys come from the criminal classes, 12 per cent. from the better classes, and 80 per cent. from the medium and well-to-do classes. These figures speak for themselves. This medium and well-to-do class, where 80 per cent. of these boy criminals come from, is the class which we can reach, and by the power of your example, make out of them Churchmen and good citizens."

There were other conferences during the afternoon, in which special phases of Brotherhood work were considered by experts in their several lines.

WINNING BOTH BOY AND MAN.

The meeting on Friday evening was attended by a much larger number of people than any other of the sessions up to that time. The topic of the first part of the evening was a continuation of that of the same afternoon, "To Win the Boy." The first speaker was to have been Mr. E. C. Day of Helena, Mont., who was detained in Chicago and was unable to be present. His place was taken by the Rev. J. P. D Llwyd of Seattle, who raised the feelings of the Convention to a high pitch by his fervid utterances. He told the people that the boy is the key to the situation, so far as the future of the Church is concerned, and that everything depends upon winning him for the Church. He believed, among other things, that athletics were of value in winning the boy, as well as love. And also to put him to work was a most important element in winning him. It is seldom that a meeting has been more stirred to enthusiasm than was this under Mr. Llwyd's burning elcquence.

He was followed by the Rev. F. S. Spalding of Erie, Pa., son of the late Bishop of Colorado. Mr. Spalding is thoroughly at home in Denver, and upon his appearance before the Convention, he was greeted with great applause. His topic was, "To Win the Man." He admired the belief of the Brotherhood in consecrated personality. He held up the great ideal of personal responsibility as the only thing that will win the man. He deprecated the shifting of responsibility to someone else, and gave many examples of men whose main idea of Christian life was to throw the burden of spreading Christianity upon the other fellow.

THE NATIONAL COUNCIL.

On Saturday morning the following gentlemen were elected as the Council of the Brotherhood for the ensuing year: H. D. W.

English, Calvary, Pittsburgh, President; G. Harry Davis, St. Peter's, Germantown, First Vice-President; Edmund Billings, Good Shepherd, Boston, Second Vice-President; James L. Houghteling, St. James', Chicago; John E. Baird, Nativity, Philadelphia; Hector Baxter, St. Mark's, Minneapolis; William C. Sturgis, Grace, Colorado Springs; Samuel S. Nash, Calvary, Tarboro, N. C.; J. C. Loomis, St. Andrew's, Louisville; John W. Wood, St. George's, New York; H. C. Turnbull, Jr., Trinity, Towson, Md.; Frank J. Weber, St. John's, Detroit; Eugene C. Denton, Christ Church, Rochester; William G. Benham, Trinity, Columbus, Ohio; Francis H. Holmes, St. Mark's, West Orange, N. J.; Edward S. Elliott, Christ Church, Savannah; Robert H. Gardiner, Christ Church, Gardiner, Me.; T. C. Ruffin, Epiphany, Baron Heights, Va.; H. R. Braden, St. Mark's, Berkeley, Cal.; Col. Cecil Clay, St. Andrew's, Washington, D. C.; W. A. Gallup, St. John's, North Adams, Mass.; Fred. Rice Rowell, St. Mark's, Seattle, Washington; William Braddon, St. Joseph's, Queen's, L. I.; W. W. Lord, Jr., Ascension, Mt. Vernon, N. Y.; E. C. Browne, Christ Church, St. Joseph, Mo.; E. W. Kiernan, St. Andrew's, New York, N. Y.; Edwin E. White, St. Paul's, Milwaukee, Wis.; G. Frank Shelby, St. Mark's, Denver, Colo.; Henry T. Tidler, Providence, R. I.; E. C. Day, St. Peter's, Helena, Mont.; Mahlon N. Kline, Church of the Saviour, Philadelphia; Courtenay Barber, Redeemer, Chicago; George H. Randall, Trinity, Pittsburgh.

SIZE OF THE CONVENTION.

The registration shows these figures:

Total registration, 367; total senior, 317; total junior, 50. Delegates from abroad, 227; from Denver, 140; distributed as follows: Alabama 4, Colorado 19, California 9, Connecticut 2, Canada 3, Illinois 3, Chicago 18, Idaho 1, Kansas 2, Kentucky 2, Maryland 7, Michigan 9, Montana 4, Maine 3, Massachusetts 4, Missouri 6, St. Louis 3, Nebraska 3, New York 14, New York City 8, New Jersey 4, Ohio 3, Oklahoma 1, Pennsylvania 10, Philadelphia 35, Pittsburgh 8, Tennessee 1, Wyoming 4, Wisconsin 6, Washington State 4, Washington, D. C., 3, Salt Lake 5, Virginia 3.

VARIOUS MATTERS.

A resolution was adopted in view of the fact that the term of service of Prof. Frank E. Wood, the Brotherhood representative in Japan, will expire on Sept. 30th, 1904, that the matter of employment of a representative in Japan, including all financial questions connected with the work there, be referred to the Council, with full power to act.

Another resolution was adopted, urging the National Council to appoint a committee to consider the matter of establishing Brotherhood work among seamen, with power to act.

Upon the recommendation of committee on Nominations for Council members, the Council was increased from 32 to 33 members, so as to include the treasurer of the Brotherhood.

The Constitution was amended in such manner as to provide that in any educational institution, not of the Protestant Episcopal Church, a chapter may be established, with the approval of the Bishop of the Diocese, in which such institution is situated; and that such chapters shall be under the supervision of the Bishop or of a deputy appointed by him.

It was also resolved that the General Secretary be requested to furnish to the local assemblies the names and locations of all dormant chapters within their reach, and that these local assemblies be requested to make special effort to revive these chapters, and communicate the result to Brotherhood headquarters.

TO PHILADELPHIA IN 1904.

The matter of the location of the Convention for 1904 was quickly disposed of. Memphis, Louisville, Philadelphia, and Chicago wanted it. The Philadelphia delegation "went for" it with vigor, and prevailed—a resolution passing unanimously that it is the sense of the Convention that the Convention in 1904 be held in Philadelphia, and that the matter be referred to the General Council.

THE FORWARD MOVEMENT.

On Saturday morning, after business matters, the topic for consideration was, "The Forward Movement," Mr. Rowell of Seattle being the chairman for the morning. Two addresses were made, both of them full of good material—one, by Mr. English, President of the Brotherhood, on "The Continuance of the Forward Movement," and one by Mr. Hubert Carleton, on "The Success of the Forward Movement."

CONTINUING THE FORWARD MOVEMENT.

Here are some of the good things said by Mr. English on the subject of the "Continuance of the Forward Movement":

It takes no prophet to see that if the Brotherhood in the United States is to fill the field to which it stands committed, it should cover the entire United States, and become what it now believes itself to be—a National Organization.

Some one has said: "Suggestion is better than definition. Definition provokes discussion. Suggestion provokes love and good works. Defining is limiting. Suggestion is enlarging. Defining calls a halt. Suggestion calls for advance. Defining involves the peril of contentment—it says, I am here; I rest."

Again—some one has said: "There are three sorts of men in the world—the wills, the won'ts, and the can'ts. The first effect everything, the second oppose everything, and the latter fail in everything."

Let me ask if there is a single man present to-day who is satisfied with the encouraging results so far attained in the Forward Movement? True, our debts are paid; the Cross is coming very close to being self-sustaining; more secretaries are at work in the field than ever before in our history; and we have a small balance in the treasury. But is there a man here to-day who is willing to say, "I am satisfied. I will rest"?

No Brotherhood man can afford to play ostrich—to hide his head in a complaisant present, and say he is unable to see or to help the great work that is opening up on every side; or unable to see the very evident fact that God is back of this Forward Movement, and therefore it is bound to succeed. This Forward Movement is the result of fervent prayer to God, and honest, heart-felt service in His name, and there can be no doubt of its ultimate success.

My brothers, keep your lives open on both sides. On one side, to the vision that should ever be before your eyes, of a Kingdom which God has given you the privilege of helping Him increase, and being made more fit for the Kingdom's King. And then on the other side, of the task to which you stand committed, to make this splendid vision a reality. Architects with visions are necessary, but builders with means and material are just as essential, to a perfect and complete building.

In this work it is not our desire to show forth human greatness, but only a magnificent and well-equipped organization, filling the field that God intends we shall fill; thus showing forth His greatness. Looking at it in this way, both the vision and the task are broadened.

Last year, at Boston, that great convention responded to the call for a Forward Movement in many more ways than simply giving money. First, by making the work in many chapters more efficient. Second, by teaching us a greater belief in the efficacy of prayer.

In reading the statistics of another great organization of men and boys, the Y. M. C. A., I find they have 1,736 active associations in the United States, with a membership of 350,000, 45,000 of them being boys under 16, and holding property worth $29,000,000. Our own organization may look small in the light of these large figures, but the vision of the Brotherhood man must be small indeed and his heart irresponsive to the divine leadings in the past, if he does not see in these figures the great possibilities of our own organization if we but occupy the field which is distinctly ours to fill.

Let me quote from a letter, just one of the many, too many, alas! that must continue to come to the President until we have a larger vision of our duty. It is from a southern State, and says: "The Brotherhood here is generally in a dreadful condition of weakness and lack of energy and enterprise. I should say the southern portion of the State is one of the dark places of the Brotherhood. In that Diocese over 50 churches have been built in ten years, the communicants increased over 50 per cent., and mission stations have increased from 74 to over 100. All this is largely due to the incessant and self-denying labors of the Bishop and some of the clergy. But as for organized effort on the part of laymen there is very little. As soon as possible there should be travelling secretaries in every part of the country."

Do we realize the great responsibility this organization has taken upon itself in the growing Junior department? In its proper guidance, its thorough equipment, lies the future of this organization, when in a very few years we who are here to-day shall step aside. It is growing at a greater rate to-day than the Senior department, and it will grow just as fast as you will. In building up this department we must not only be architects or men with a vision, but we must be men who know how to intelligently build. Trained men alone for this department, I say. It is not a department for novices; and that we may not have novices we must select and train men in the service. For several years at least the Senior department must bear the expense of the Junior. This means additional expense as the Junior department grows larger. But should we mention the expense beside the great and growing possibilities of the work? We must realize that in the Junior department lie great possibilities—not only for the Brotherhood, but still greater for the Church we love; and for Christian manhood, and for Christian citizenship throughout our whole land.

Who of us that read that stirring appeal of the chairman of the college committee, Mr. Gardiner, in the Forward Movement number of the *Cross*, for a new department in the Brotherhood known as the College department, did not feel his heart burn within him? My brothers, let us be wise builders. If we begin with the boy, let us stick to him until he is a man. Shall we turn a deaf ear to the chairman of this committee, who has by himself tried manfully to fill the breach, by saying we can't give to this great work a secretary? Surely not, my brothers; let us help on God's machinery so that we may take advantage of these opportunities while they are ours.

The real test of how deep our conviction is that the two simple rules of prayer and service are invaluable factors in increasing the Kingdom of Christ is,—how much are we prepared to part with on their account. This is sacrifice. This is the test of sincerity to our principles. Nothing can so powerfully affect the judgment and win the sympathy of men as by sacrificing for Christ's sake that which all

men prize and strive for. When men outside the Kingdom see those who "profess and call themselves Christians," not only praying and serving, but denying themselves pleasures and making sacrifices so that others may know the blessedness of a Christian life through their gifts, then they will be convinced by an argument which is unanswerable, and they will be won by our acts rather than by our words. That is the sincerity I plead for to-day. That is the argument possible to every man in this Brotherhood. He need not be eloquent to use it. He needs only the true spirit of sacrifice.

THE SUCCESS OF THE FORWARD MOVEMENT.

Mr. Carleton considered three ways in which one can judge of the success of the movement. First, the numerical test. Next, and is the Brotherhood helping to any considerable extent the Church, of which it is but the handmaiden; and, lastly, what is the quality of its work? As to the first feature, the Brotherhood can rejoice in a steady increase, both in numbers and in money. There is an increased number of new chapters, and a splendid list of revivals, a considerable increase of quotas, an increase in office earnings, an increase of income for *St. Andrew's Cross*, and all this notwithstanding larger expenses, and the beginning of new departments. The root of the whole matter, is, however, that the Brotherhood helps the Church in her God-given mission, and in helping her to solve her problems. Perhaps the greatest problem the Church has to contend with is the fact that the vast majority of the citizens of this land are, judged by any fair test, only nominal Christians. She succeeds in laying her impression upon them partly, but her heart-breaking problem is in bringing them nearer to Christ. How does the Brotherhood help here? She directly attacks this problem, and pledges her thousands of men and boys so to spend their lives that never a week shall pass without an effort being made to bring one of these nominal Christians nearer to Christ through His Church. No other society does this. Another great Church problem is to deepen the spirituality of her members. Does the Brotherhood help here? Real spirituality in the lives of her members is one of the greatest arms of the Brotherhood. Have you noticed the wonderful growth of the corporate communion idea among the Church's laymen, all over the land? During the past year, there have been thousands more men at corporate communions in our Church than ever before in our history. This is the highest test of spirituality, as it is an expression from the very class with whom the Church has her greatest difficulties. The Brotherhood has also sought to be the Church's faithful handmaiden by taking the holy season of Lent in which to try to deepen the spirituality of its members. During the year a thousand extra services were held by the Brotherhood in this country in the Lenten season. Then there is the childless church. How does the Brotherhood help here? She has already quietly taken thousands of boys and taught them to go to Church; and far more—taught them to devote their lives to persuading others to go; and in all its teaching the greatest stress is laid in attendance at the Holy Communion. Then there is the Silent church. The diocesan paper of Mississippi states that seven churches in that Diocese, comprising one-eighth of the communicants of the Diocese, are without clergy. Hundreds of other churches, elsewhere, are also silent. The decrease of candidates for the ministry is one cause of this. How does the Brotherhood help here? The Brotherhood is the greatest recruiting ground for the ministry that the Church has to-day. One of the American Bishops told the speaker that in all probability he would not now be a Bishop except that through the Brotherhood he was, as a young man, persuaded to do some mission work. One of the most successful priests of the Church stated to his congregation recently, from the pulpit, that if it had not been for the Brotherhood, his church (named St. Andrew's) would never have been built. The Junior department is especially the great feeding ground for the ministry. There are now more candidates for the ministry in the Junior department than have entered this year all of our theological colleges and seminaries. Surely the Brotherhood is a great help in surmounting the problem of the Silent church.

Another of the Church's problems is the unchurched community. Here the splendid work of the Brotherhood for lay missions shows itself. From end to end of this continent Brotherhood men are, under the proper authority, carrying on the services of the Church for thousands for whom the Church is unable to provide otherwise.

Then there is the student problem. The necessity of safe-guarding our own students, and for winning others, is apparent to all, and yet the Church is absolutely unequipped in our great college towns for ministering to her students. By some irony of fate our Church parochially seems to be at her weakest in the college towns. It is pitiful to see the inadequate equipment of the Church at Yale, that great university where there are more of our Church members than those of any other belief. It is the same at Harvard. The Brotherhood realizes this problem, and after much thought and prayer, initiated a College Department, and possibly for the first time in the history of our Church, we have already collected extended information and statistics of Church students at over 400 institutions. This work is new, but it is very important. The college is the strategic point for many movements in the future.

The speaker produced facts and figures of Brotherhood work among reformatories, asylums, hospitals, jails, and such places. And also among the homeless, the fatherless, the widow, the sufferer, and the wrong-doer, the commercial traveller, the theatre people, and seamen.

The last Church problem treated of was the curse of isolation, or rather of parochialism. Is it not strange that at many of our diocesan Brotherhood Conventions there are far more laymen in attendance that at the regular Conventions of the Church? The greatest annual gathering of the Church's laymen in the world is the annual Brotherhood Convention to-day.

THE INDIVIDUAL BROTHERHOOD MAN.

On Saturday afternoon the Conference in Convention Hall considered "The Individual Brotherhood Man," Mr. John M. Locke of Orange, N. J., being chairman for the afternoon.

The speakers, other than the chairman, were Mr. A. L. Fellows of Denver, on "His Responsibility"; Mr. A. M. Hadden of New York, on "His Opportunities"; and the Rev. N. S. Thomas of Philadelphia, on "His Training." It is with regret that we are obliged to omit everything beyond a mere mention of the subjects treated, for each one of the addresses fairly glowed with bright and practical suggestions, besides being lifted to a high plane of spiritual and devotional meaning.

REV. N. S. THOMAS.

The latter part of the afternoon was devoted to the answering of questions from the Question Box. The answers were given by Mr. Hubert Carleton, General Secretary, who showed a surprising alertness and aptitude in responding to puzzling questions, some of which were vague, some silly, and some unnecessary. Mr. Carleton is not only a cyclopedia of information regarding Brotherhood matters, but he shows wisdom and experience in everything he undertakes in the work.

THE IDEAL CHAPTER.

On Saturday evening the Conference (as a session is called) considered "The Ideal Chapter," the chairman for the evening being Mr. George H. Randall of Pittsburgh. The speakers were G. Frank Shelby of Denver, on "Its Intercessions"; W. R. Yeakel of Philadelphia, on "Its Officers"; F. R. Rowell of Seattle, on "Its Members"; C. H. Chandler, Western Travelling Secretary, on "Its Meetings"; E. G. Criswell of Pittsburgh, on "Its Business"; and N. Ferrar Davidson of Toronto, on "Its Work."

A STRENUOUS SUNDAY.

On Sunday three day-time services were held under Brotherhood auspices: one at St. Mark's Church, at 9:30 A. M., when the Rev. Dr. A. S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society, delivered the anniversary sermon; one, a mass meeting for boys, at 2 P. M., at the Convention Hall; and one at Trinity Methodist church at 4 P. M., a mass meeting for men. Several hundred boys attended the boys' meeting, and they were addressed by Bishop Keator, the Rev. L. N. Caley, and Father Huntington. The men's mass meeting was a great success, the large building being crowded with men. They were addressed by Bishop Tuttle, Dean Hart, and Bishop Keator, the principal address by the latter, who spoke with great vigor and effect. Governor Peabody, of Colorado, presided and introduced the speakers. Fifteen hundred men attended this meeting, besides many women who found seats in the balconies, the floor of the great auditorium being reserved for men, who filled it to its fullest capacity.

THANKSGIVING SERVICE.

On Sunday evening a Thanksgiving service was held in St. Mark's Church, which was filled to the doors, largely with men. Two principal addresses were made; one by Mr. Frederic Cook Morehouse, Editor of The Living Church, on "Thanksgiving for the Church's Advance in this Country," and the other by Mr. H. D. W. English, President of the Brotherhood, on "Thanksgiving for the Brotherhood's Growth and Development."

THE CHURCH'S ADVANCE IN THIS COUNTRY.

Premising that it was difficult not to infringe upon the subject of his colleague by citing the Brotherhood week as the most immediate cause for thanksgiving, Mr. Morehouse illustrated the fact that work for another must inevitably accompany salvation for self. Taking up his immediate subject, he traced the history of the Church backward through the Bishops of England and Europe who had given the Episcopal succession to this country, observing how noble a lineage these constituted. That lineage, however, was not appreciated by the eighteenth century Churchman in England or in the colonies. He traced the reasons for the spiritual torpor of that century, showing how low was the condition of the Church at the time of the American Revolution and after.

Many of the Revolutionary heroes, a majority of the signers of

the Declaration of Independence, a large number of the framers of the Constitution, were Churchmen; but their Churchmanship was of a diluted quality, a discouraged and discouraging quantity. The missionary spirit was dead, and without that spirit the Church never can be really alive. The realization of that strangely elusive quality which we are accustomed to call the Catholicity of the Church, was most deficient. The Church was hardly more than a local estate of the realm in England, and a queer English anachronism in America.

This is the state from which the Church in this country has made its advance. That it surmounted its difficulties, that it strengthened its quality, that it began, by missionary labors, to reproduce itself, that it outlived its English localism, that it realized its Catholicity—these are the things for which, he said, I invite your thankfulness.

The greatest Churchmen of the early American Church were men who planted foundations wisely; but they could do no more. The Church was almost extinct throughout America when, in 1810, John Henry Hobart was elected Bishop of New York. For a long time it seemed impossible that three Bishops could be brought together to effect his consecration. At length, after long waiting, after much slow correspondence, Bishop Provoost was induced to come from the farm to which he had retired, Bishop Jarvis came from Connecticut, and Bishop White from Philadelphia, that Hobart might be made a Bishop in the Church of God.

And here, in the company only of those three venerable Bishops, arose a ritualistic controversy so serious that it seemed as though the plans were destined even then to final defeat. Let no one mention our latter day ritual contests in the same breath with this. We have indeed differed among ourselves as to the value of ritualistic practices of one kind and another. We have seen the Church torn with dissension over the weighty question of the length of a surplice, the color of a stole or of a chasuble, or over the reverent vesting of the choir. But these ritualistic controversies sink into insignificance beside that which confronted the three grave Bishops who had gathered to lay their apostolic hands upon the head of John Henry Hobart. And this was the question: To wear a wig, or to be wigless. Bishop Provoost had a wig. Bishops White and Jarvis had none. Now everybody knows that a Bishop's headdress is an exceedingly serious matter, even to-day, and particularly at an episcopal consecration. In vain did they discuss the serious import of the question. Souls might be hungering for the bread of life throughout the whole breadth of Manhattan Island; along the banks of the Hudson, where the towering crags of the Palisades bespeak the grandeur of God's creation; across that channel where not long after, the Erie Canal was to stretch; among the wigwams of the Indians, where even then Eleazer Williams was planting the seeds of the Gospel; on the banks of distant Lake Ontario, the far, far West, and at that distant outpost of civilization where a few rude cabins comprised the village of Buffalo: but shall a Bishop so far forget local, immediate precedent as to associate with *wigless* Bishops in conferring the divine grace of orders?

You may smile at this, my brothers; but after a hundred years' advance we are not yet so rounded in our development, so broad-minded in our intellectual views, so Catholic in our conceptions, that we can afford to cast stones at that triumvirate of Bishops who delayed the service for the consecration of a Bishop, on that May morning in 1811, because they differed over that momentous problem of the wig: "To be or not to be." And what, divested of its accidents, was the question at issue in that dispute? It was this: Does the precedent to which the Church should appeal, go back only to the days of our grandfathers, or does it have to deal with nineteen centuries of Christian history, and with long ages of preparatory Hebrew training before that?

The primary reason for thankfulness is that in spite of setbacks, in spite of littlenesses, and narrownesses, and vexations that will crop out now and again, we have grown, or are growing, to a point where we try to see ecclesiastical questions in their larger relations to each other and to the whole Church. We have advanced our ideals. Not one of that triumvirate of Bishops who discussed the momentous wig question, had ever done any real missionary work, in the sense in which we understand missions to-day. Not one of them had ever conducted or attended a retreat, or a parochial mission, or instituted a weekly—much less a daily—Eucharist, or tried to gather together a working force of men such as stands before me to-night. It was a day of low ideals in Anglican Christendom; but it was the eve of a day of higher ideals: and who knows but our ideals of to-day may be raised infinitely higher, when, a century later, our children talk again of the *Advance*—always Advance, never retreat—of the Church in the United States?

My brothers, take this as the thought which we may glean from this consideration. The Church must ever be advancing her ideals. The Churchman who can see no necessity for advance in ideals is a Churchman of low ideals; a log of wood that we must carry, but that weights us down.

Men and brethren, test the questions of to day by this wig controversy. The Brotherhood of St. Andrew ought to supply the brains of the Church's laity. Be the feet to run on the Church's errands, and the hands to do her service, and the spirit, to offer her prayers, but be also the brains to determine her questions wisely and intelligently. Study Church problems. Men sometimes speak of these problems as great and small, and they sometimes say the Church ought not to trouble herself with the little problems, but only with the great ones. Do you think that if the Church refuses to solve her small problems, God will ever trust her to solve large ones? The priest and the levite who journeyed from Jerusalem to Jericho after their brother who had fallen among thieves, were reflecting upon the great questions of the Law and the Prophets as they passed by on the other side. They considered it beneath their powerful intellects to take up the little problem of duty which confronted them on that day: and passing by, they failed also to solve the great problems upon which they were meditating. Be thankful that the Church has advanced a long, long way since the day when her weightiest problem was over the use of a wig. Be thankful that our ideal is such to-day, that we think of the Church as a thing divine, the Body of Christ, the extension of the Incarnation, the home of all men. Be thankful that Churchmen, and many outside the Church's visible communion, are yearning to bring again all the dispersed sheep of Christ's flock into one Fold, even the Catholic Church, under one Shepherd, even the Son of God. The Church is big enough and broad enough, and holy enough, even to-day, to embrace all Christendom; but Churchmen are not. Be thankful that the Church gives out more profusely than once she gave, the treasures which are divinely given to her—her sacraments, her means of grace, her frequent services. Be thankful that Churchmen are trying in good faith to extend the borders of the Kingdom of God, by missionary work, by prayer, by parochial agencies, by making the Church itself and her members more lovely in the eyes of the world. Be thankful that as Churchmen we are less quarrelsome than once we were; that we are trying to take a broader view of great questions, trying to fit each question into its proper place with relation to other questions; trying to realize more truly the unity, the holiness, the Catholicity, and the apostolicity of the Church.

These are the factors that go to make up that "Advance" in the Church for which your leaders in the Brotherhood rightly and wisely bid us be thankful.

THE AFTER MEETING.

After this service, there was a brief after-meeting, at which Mr. R. H. Gardiner, presiding, read the roll of the deceased during the past year, and Bishop Olmsted read a closing office. Mr. Gardiner then called on a number of Brotherhood men for farewell words. Among those who responded were Bishop Olmsted, Wm. C. Sturgis of Colorado Springs, Mr. Pringle of San Francisco, and G. Frank Shelby of Denver.

The Thanksgiving service, which lasted until nearly eleven o'clock, was closed with a benediction from Bishop Tuttle, who, previous to pronouncing the final words, asked, with broken voice and full of emotion, that the brothers pray for him for grace properly to fulfil the duties of Presiding Bishop, saying at the same time that for the last ten years he had prayed every day for the Brotherhood. After this a general handshaking and good-bye was held in the back part of the church, and the brothers went their several ways.

NOTES OF THE CONVENTION.

As MEMBERS of the Brotherhood in many parts of the country would like to know what hymns were sung at the Convention, we give a list of most of them: Nos. 143, 491, 228, 231, 253, 329, 176, 179, 249, 311, 368, 374, 507, 509, 516, 418, 520, 432, 375, 379, 32, 101, 410, 80, 487, 505, 48, 196. The Convention sang these hymns with such fervor and strength that they were heard many blocks away.

THE DUTIES of the Convention were very much facilitated by the excellent and intelligent preparation made from day to day by the officers, who performed their work to the complete satisfaction of every member.

The amount of business and the varied character of speeches and addresses made in the few days of the Convention were wonderful. Every session—and there were three sessions each day—was full to the brim with life and activity, with the results of wide experience in all parts of the country. Many of the speeches seemed to burn into the very souls of the hearers. Often the effects were visible in tears, and no doubt further effects will be felt in the inspiration of wider effort in the Brotherhood on all hands.

A MOST AGREEABLE feature of the Convention was the persistent attendance upon its sessions of a large number of very young men and boys, all of whom evinced the most intense interest in every transaction. Several of the boys spoke briefly, when opportunity offered, upon incidents in their experience in Brotherhood work, and it was gratifying to hear what even boys can do when they start out to do it. One boy we noticed in particular, for he did not miss a meeting, and always sat in the same place, and paid close attention to everything. He seemed scarcely out of knickerbockers, and yet upon inquiry he proved to be a boy of work and purpose. His name is Joseph T. Grice, secretary of the Chicago Parental Protestant Sunday School, and a communicant of All Saints' Church, Ravenswood, Ill.

A COMMENDABLE and most useful habit was observed at all the sessions by many of the members, in having note-book and lead-pencil

Whenever a speaker made a good point, or made a suggestion of value, down it went on scores of note-books for future use in all parts of the country.

So far as can be determined from close observation, the notes of the Convention were, easily, courage, hope, resolution, and fixed determination to spread Brotherhood work as far as it can be done by the most earnest and persistent effort.

What the Convention lacked in numbers—somewhat over 400 being registered—was more than made up by great enthusiasm and earnestness. It was deemed by many of the delegates that the rather small number of delegates present (compared with the number at Boston last year) was a decided help in several ways: the Convention was entirely manageable, was not unwieldy, every one could be seen and heard, and there was very little noise or confusion on the floor.

Mr. English, President, called for contributions to the amount of $10,000, and he made the announcement on Saturday evening that he had received, up to that time, subscriptions to the amount of $8,749. W. H. W.

OBSERVATIONS OF THE EDITOR.

One could hardly fail to be impressed with the perfection of arrangements made by the local committees. The absence of friction and the perfect order resulting were most remarkable. Always unobtrusive, local representatives were always at hand when the smallest service could be performed, and were quick to render it. One, and especially a stranger, could not note all these courtesies shown, for all Denver appeared to be at the service of the Brotherhood. Some names, however, stand out as those of men whose labors before and during the Convention, seem largely to have made it what it was. There may be others, but every one who saw "behind the scenes" knew that Frank A. Ellis, Jr., G. Frank Shelby, and Dr. C. B. James were men who had almost given up their private duties to make the success of the Brotherhood Convention, and to whom primary credit should be given. It is a pleasure also to give credit to the active members of the local committees, who performed their work so admirably and so successfully, and who were the following:

Executive: Frank A. Ellis, Jr., H. S. Canby, M.D., J. B. Whitehead, C. F. D. Leigh.

Finance: Rev. E. L. Eustis, J. H. McDonald, Dr. C. B. James, F. A. Ellis, Jr., G. F. Shelby.

Press: Geo. C. Nichols, J. B. Whitehead, J. H. McDonald, Rev. P. M. Wood, F. A. Ellis, Jr., G. F. Shelby.

Hotels: Charles Mantz, Ralph Paddock, George Streator.

Halls and Churches: Dr. H. S. Canby, Geo. Moore, K. E. Perkins.

Registration: W. W. Camp, Mr. Penny, Mr. Fraser.

Reception: W. E. Quarles.

Transportation: Dr. C. B. James.

Entertainment: K. E. Perkins.

Music: Rev. Arnold Bode.

Travelling Men: G. Frank Shelby.

Next year's Convention is to be held in Philadelphia; and the universal feeling is that the unique body of working laymen in that city, easily the foremost of such laity in the American Church, deserves the recognition, and will give to the Brotherhood one of the most successful conventions it can have.

Everybody was good-natured throughout, and the speakers almost invariably tried to be helpful and not censorious. Dean Hart, it is true, took occasion at the Sunday mass-meeting to proclaim boldly (what nobody questioned), "I am a Protestant," and to explain why he was opposed to the change of name. The audience knew the Dean's genial good nature, which not even his Protestantism can obscure, and as it had not intended to change the name anyhow, at that time, listened with amused toleration. This manifestation of the Dean's sacerdotalism disturbed no one who knew him. The Dean playfully challenged The Living Church to show where Bishops are mentioned in the Ten Commandments. He forgot to state which of the Ten reads: "Thou shalt have Deans"!

It was a real pleasure to see what a happy revival of Church life there is in Denver, largely through the splendid beginning of his episcopate made by Bishop Olmsted. The ruins of the Cathedral are, indeed, a mark of the enormous loss sustained by the Church in the fire that wrought such destruction; but the new site chosen for its successor is far better adapted to the purpose than is the old one, and the splendid conception of the new group of buildings to arise thereon, shows the far-sightedness of Bishop, Dean, and those who, with them, are charged with the direction of the work. The old-time feud in the city is a thing of the past. Wolfe Hall has passed successfully through its troubles, and its future is assured. The Bishop has already paid $10,000 of its debt, and has the rest under way. Miss Kerr, the principal, is making a good school of it, and one can see easily that it is a credit to the Church. Jarvis Hall is gone, but gone that the things that remain may be strengthened. St. Mark's Church is a veritable clinic in parish work, and shows what the Church could do if the parish clergy were all Houghtons. The Church in Colorado is easily sustaining a renascence. Not the least of the pleasures of the play days following the Convention week, was that of meeting the sweet-hearted widow of Bishop Spalding, who made her first ascent of Pike's Peak in company with a Brotherhood party on the Wednesday after the close of the Convention. The presence of the Bishop of Salt Lake on the closing days of the Convention proper was also a great pleasure to the members of the Convention, and one which made them grateful to the Bishop for making his long trip for the purpose. One wishes that other Bishops who are not upon the speakers' programme would show a like interest in the Brotherhood, and take occasion similarly to show their appreciation of this national attempt to train the Church's laity in service and in prayer.

COLLEGIATE RANGE, BUENA VISTA, COLO.
[By courtesy of Colorado Midland Railway.]

What we have already spoken of as the post-Convention play days were most pleasant. It could not be expected that visitors would travel across the continent to Denver, and return without seeing the marvellous mountain scenery which alone attracts so many thousands of people to Colorado annually. Thanks largely to the efforts of Dr. James of the local transportation committee, the railroads made half-fare rates to any Colorado and Utah points for side-trips, though the regular excursion season was over, and also provided special excursion trains where needed. On Monday there was an excursion by the Colorado & Southern Railway over the "Georgetown Loop" to Silver Plume and return. On Tuesday a large party travelled to Cripple Creek, viewing the grandeur of the mountain scenery and the vastness of the mining operations. But Wednesday, when the ascent of Pike's Peak was made by means of the new cog-wheel railroad, was easily the climax of the post-Convention week. Flowers were growing in Colorado Springs and in Manitou, at the foot of the mountain, while at the summit the thermometer stood at 28 degrees, a piercing wind combined with the cold and the high altitude—nearly 15,000 feet above the sea-level—to contrast the summit with the base, and a force of men shovelling snow from the railroad track helped in the realization of the enormous height attained. And the view from the crest of the peak is indescribable. There are higher peaks, but perhaps no such extended view in the world.

F. C. M.

THE SUNDAY SERMON.

Sermon Preached to the Brotherhood of St. Andrew, October 11th, by the Rev. A. S. Lloyd, D.D.

"As Thou hast sent Me into the world, so have I sent them into the world" (S. John, xvii. 18).

To men who have deliberately banded themselves together to do the work of Christ in the world, there is no use to speak of the necessity for constant faith in Him, for recognition of Him as Saviour and Master is the only reasonable explanation of their action. Nor is it worth while to speak of the essential importance of their depending upon the Power God gives, for ability to do what they have undertaken; as it is a matter of course that there is no power that can make men competent to do God's work except the Spirit which He has given. Nor yet need we dwell on the prime necessity for men to keep themselves pure; since we all know certainly that God's Spirit will not dwell in the heart that is unclean, and that the Christ will not reveal Himself or His purpose to one who gives his body to unclean living. Without these things the Christ Himself teaches that men can have no part in the work He will do for mankind; and therefore it may be taken for granted that those who have offered themselves to Him for His use, know and accept His conditions; and by the help He gives labor first of all to establish the Kingdom of God in themselves, i.e., to make God's will the law of their own lives.

We may proceed then at once to consider the business that has brought us together and how we may prosper it. Or is it worth while first to remind you that this is not to bring ourselves into right relations with Christ, or to gain for our selves the blessings of Eternal Life? It is because He has given us Eternal Life, and because He has endued us with power from on high that we are conscious of our obligation as His servants, desiring to have part in His work.

But the question at once arises, What is the work? What purpose did He have in mind when He committed to men this infinitely precious possession? Why should the bodies of men be the temples of the Holy Ghost? Why have they been entrusted with that immeasurable value—the power of the Christ? There can be but one answer: That they may complete the work for which the Word of God became Incarnate and offered Himself that all mankind may be lifted up to God.

It seems to me that this is declared in the words I read in the beginning: "As Thou hast sent Me into the world, so have I sent them into the world." For a moment then let us see what the Scriptures say as to the purpose for which the Word of God emptied Himself of His Glory. First the prophecy, "He shall save His people from their sins." and then His own interpretation of it, "I came to do the will of Him that sent Me," and again, "Ye shall know the truth and the truth shall make you free," and then the fruit of the liberty He gives, "I came that they might have life and that they might have it more abundantly." Such words as these are enough to make it plain that the purpose of the Incarnation was to show men the truth about human life, that knowing the truth they might grow up out of the limitations that disobedience puts upon them into the glorious liberty of the sons of God.

And to make that truth comprehensible He used a very simple method, and pursued it so steadily as to compel the conviction that He knew that once He was understood, His end would be accomplished. But that method was so simple that we are constantly in danger of missing it altogether and of substituting for it some other thing that is complex, and burdensome, and unnatural, and useless because unnatural.

Let me illustrate my meaning. As the first words He ever put on the lips of His friends were, "Our Father in Heaven," so by all means He tried to change men's thoughts about the God they worshipped. He ascribed to ignorance of the Father's character and of His relation to human nature all the pitiable degradation and hopelessness that disobedience had wrought; and He encouraged men to believe that if they would learn from Him this truth about the Father (which was indeed the Revelation wrought by His Incarnation) they would no longer be inclined to think of their life and work as separate from and different from the Father's; but would find delight in living in Him and in sharing His works. And when men came to Him asking how they might be sure that He taught them the truth, He simply told them, Do as you see Me doing; use the means you see Me using, to keep yourselves in communion with the Father; and you will know that *I* am right. He taught that the Father was careful for everyone of us and that nothing could come into a man's life without the Father, and that therefore men should confide in God; and when He stood before those who hated Him, He did as He had taught: and conquered by the same means that in the wilderness had put the evil one to flight. He taught that the only right guide or power or inspiration of human life was the Spirit of the Living God, and that a man walking in this light would surely see God: and after He had passed the grave and gate of death He returned to show men who could receive it, what is the glory that waits for a man who has lived in the Spirit of God.

Note His signs. Each seems to be an added demonstration of the truth of the words He spoke. Observe His acts, and each is but illustration in daily experience of what He taught about the essential harmony between God's nature and man's nature when He said that God's Spirit would dwell in men; teaching them that the law of human life is the same as the law of the Father's life, because man is made in God's image—is kin to God.

A flood of light is thrown on this teaching showing why He dwelt upon this theme so constantly, when at last we got a hint of the thought that had been driving Him in all the doings of His revealing; when in the prayer in which He poured out His soul before He was offered, He declared, "This is life eternal that they should know Thee the only true God, and Jesus Christ whom Thou hast sent."

If, then, we would try in a word to state the purpose for which He was sent into the world, we would say that it was to give men right thoughts about the Father. And if this is true the purpose for which He has sent you and me into the world is to teach men to have right thoughts about the Father—for He says Himself that He is sending us, even as He Himself was sent. And the method He expects us to use must of necessity be the same that He Himself followed: our words and our acts must be the interpreters of the Message we are sent to deliver; and our inspiration the same that sustained Him—the sure end that will be attained. When men know the truth they will know God, and when they know God they will be free, and being free they will have their life in abundance.

Nor need one be discouraged or think that he may not dare to count himself worthy of such service, since our equipment for all He will call upon us to do is assured us before we begin, by the sacraments He gave His Church. In our Baptism we are assured of the gift of life from above, and the Lord's Supper is witness that this is nourished and sustained in us. And if as thinking of our past we are still afraid, the sacrifice that He offered once for all on Calvary is our sure witness that nothing can be strong enough to resist successfully the one who is risen with Him.

The only factor of uncertainty is our possible unwillingness to do that for which we are called and sent. For of course if we are to be free men it must remain with us to decide, whether the work He invites us to have part in is worth doing. Are we perfectly sure that a man cannot live a right human life except by the power the Spirit of God gives? Are we sure that a man's work ceases to be worth while if he disregards his Father's will concerning him? Are we persuaded that a man has no right to receive anything, except what the Father gives him? Are we convinced that it is for cursing and not blessing to use God's gifts to us, except in such way as that by their use, we may change men's ideas of the Father's character, and of their own relation to Him? Are we sure that it is God's will that all men should know that these things are true? Do we believe that when men have learned them, there will be an end to human wretchedness and slavery?

It is certainly true that the Christ declared each one of these several propositions to be true. So far as our conduct is concerned they describe the very essence of the revelation He wrought. To teach men so He was sent into the world. For the same cause does He send His servants. It follows, of course, that not only our fidelity but the measure of our usefulness will depend on our practical acceptance of His Revelation. Or to put it differently, our usefulness will depend on our willingness to stake our life and destiny on the truth of what He revealed.

It goes without saying that if we do not thus cast in our lot with Him, the only course left to us is to accept the same theory of life and the same system of values that prevailed on the earth before Messiah came; for though we have received the gift of life, and though we hold in our hands the witness He gave to prove that He would sustain His life in us; if we reject His words, we have wrapt our talent in a napkin and have hidden it away for fear, believing that material force is a surer helper of ourselves and mankind, than the Power of the Incarnate One.

On the other hand, the time we live in brings a challenge (well-nigh compelling in its attractiveness to every man who has any reverence for his own self and his body) to accept without reservation the Master's definitions and depending on Him to give one's life for his brethren. The universal unrest of our time, (whether shown in the almost vulgar exaltation of money because it can gratify human pride and lust; or in the surprisingly frequent outbreaks of lawlessness and brutality; or in the blind and often stupid efforts men are making to lift up the oppressed; or in the lightness with which baptized men repudiate the Mission of their Master committed to His Church) by whatever means it may find expression, the unrest we notice—nay, that we all share more or less, is pathetic witness that power, and wealth, and culture will do no more to-day than in the days of the Pharaohs or the Cæsars to regenerate human nature; even though like the peasant wars of another age, it may indicate that the Spirit of God is moving upon the darkness, compelling disquietude among men, not knowing what it is they seek. In such a time what more worthy ambition could possess a man who rightly estimates his manhood, than to accept the commission offered to him by the King of kings; and by God's grace use his life to interpret for his brethren the message from the Father bringing peace?

Of course, it means an end of self-seeking, but who does not know that the servant of Jesus Christ may not care for himself. It means accepting as a working theory a view of things diametrically opposed to the spirit of our time, with no guarantee ex-

the powers' methods of this world, does it begin to think ideals were made for women and fools. Surely it is a small thing to ask that this Order, which Charles James Wills once called "the Bodyguard of the Christ," should so live as to show to the youth of this land that at least every man who calls himself a brother of St. Andrew fashions his life on and follows with devotion the ideal the Christ showed: and this not that he may get something; but because having received all, in that he has been made free, he desires to bring all living into the glorious liberty of the sons of God.

And this may we do if accepting our divine commission with gladness we shall go into the world at our Master's behest to interpret the Father. Nor need we be afraid, if identifying ourselves for better or worse with the Christ we shall (as the world speaks) come to grief. For this will only mean that we have served our fellow men instead of preying upon them, and the end (which at farthest is only a little beyond) will be that we shall be with Him where He is.

Our choice to-day is between paganism and Christianity, as really as when St. Paul preached. Paganism means being swept away with the rest of the things that have hindered. Christianity means being built up into that which will remain. Paganism means the cry of the oppressed, and wretched, and hopeless in a world where God declares love shall rule. Christianity means the development of a complete social order. Paganism means blight and darkness. Christianity means growth and light. With which shall we cast in our lot? Each one must decide for himself which answers to the manhood God intrusted to him. Paganism is self-seeking. Christianity is service. There can be no doubt which is eternal. Let us cast in our lot with Messiah seeing in this our glory that as the Father sent Him, even so has He sent us. Let us keep before us our Master's steadfastness and depending upon the Spirit He has

ANOTHER BROTHERHOOD GROUP—AT THE CAPITOL, DENVER.

of Jesus Christ as our working theory we will depend on the Spirit God gives and not the spirit of this present time for the power with which to work.

If what I have said is true—and I know it is true—it has direct bearing on the Brotherhood of St. Andrew. If, as some say, the Order has lost something of its first fire, the fault is not in the Order or its rules, but in the disposition of every human being to reduce the things of Christ to the category of temporal things; and to esteem them valuable in proportion as by means of them something is gained for one's self. And it is possible (because it is easy to fall into the speech of the time) that the Brotherhood may have seemed to invite men to share its work by urging the promise that they will get something for themselves. This, of course, would be disastrous (and ought to be) even though the reward sought be that assured to the faithful one—the eternal bliss of heaven. There is surely something to be applauded in the integrity that rejects what we call religion, if its strongest appeal is to men's cupidity. And if this were the only ground upon which the Brotherhood could lay claim to the allegiance of men, it were rather to their credit if they reject it. If religion is merely another means of self-aggrandizement, it is simply another form of paganism, and one may as well determine for himself what form of self-seeking he shall adopt. There is no appeal here to what is best in a man.

But if we substitute for paganism the Revelation of Christ and bid men come help us do the Master's work in the world, meanwhile testifying by the manner of our life that we believe and are sure that in His Incarnation He has revealed what civilization meant and is like, and the principles upon which it must be developed; I have no doubt that the best and truest among the young men of America will be drawn to our ranks.

For all youth that is healthy is drawn towards ideals. Only after it has come in contact with the cynical unbelief that marks

given, let us also resist; that in the evening when promotion will come we also may be able to say with the greatest fighter of them all—"I have kept the faith."

THE FRIENDLY FOE.

A True Story.

A NEIGHBOR of ours, while fighting in the ranks of the Union army, was taken prisoner, and put in charge of a tall Georgian, with a rough voice and a stern manner. The captive was sharply bidden to "step out," and he moved ahead, the Georgian following with a fixed bayonet. Some taunts were leveled at the Yankee, and the bystanders grew merry as the guard called, "Halt! Pick up that knapsack!" The Northerner declared that he was a prisoner, not a slave; and the command was repeated. Again he protested, but the order was harsh, and the ugly look of the bayonet compelled obedience. The two marched on until they were near the place of confinement, and then the Georgian's voice grew milder.

"I'm sorry to tell you that the officer in charge here isn't any too kind to his prisoners, so I thought of you. You'll find some pretty good rations in that knapsack. Good-bye." The journey was at an end, and the prisoner, as he trudged along, sullenly resenting tyranny, had been carrying his own food. His guard had been a friendly foe.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—*George MacDonald.*

VANDERBILT MEMORIAL DOORS DEDICATED.

Function at St. Bartholomew's Church, New York.

DIVISION OF THE DIOCESE STILL UNDER CONSIDERATION.

Many Items of Church News in New York.

THE first sermon preached by the Rev. Dr. David H. Greer since his election as Bishop Coadjutor was on Sunday morning of last week, on the occasion of the dedication of the bronze doors of St. Bartholomew's Church, which were put in place during the summer. The doors are a part of the new façade of St. Bartholomew's, given by Mrs. Vanderbilt as memorial of the late Cornelius Vanderbilt. The work is not yet entirely completed, although a large part of it was done in the summer of 1902. The new doors are massive and, as Dr. Greer said, will occupy a high place among the arts and adornments of the city. The subjects of the panels are well-known Biblical scenes, the figures being in high relief. In the dedication address, speaking of Mr. Vanderbilt, Dr. Greer said:

"This is a fitting and proper tribute, for it is in memory of one whom we loved, who possessed the qualities of beauty and strength, a man with large worldly interests, yet everywhere a man of God—a man who was fixed and firm in principle and in every high resolve of life, possessing sweetness, gentleness, humbleness of life, and graciousness of spirit. The tribute will be revered by all who knew him. This sermon is my own sincere and grateful tribute to one who helped so much to make this parish what it is—one who is held in gracious memory, not only for what he gave, but for what he was. We may well believe that such a life cannot and will not die. His memory will linger to help us. In closer union with God, his life itself survives in strength and beauty."

The question of the division of the Diocese was discussed last week at the meeting of the Archdeaconry of Dutchess, held at Poughkeepsie last week. While direct action was not taken on the subject, the Archdeaconry is held to favor the idea of division because it adopted the following resolution: "That a committee consisting of the Archdeacon and three clerical and three lay members be appointed by the Archdeacon, and that they request a conference with a similar committee from other Archdeaconries of this Diocese above the Borough of the Bronx to endeavor to systematize the consensus of opinion with regard to the division of the Diocese." The resolution aroused a lively debate, a marked difference of opinion manifesting itself among the clergy of the Archdeaconry.

For a number of years there have been held in St. Mark's Church, New York, memorial services on All Saints' Day, when the deceased members of the parish were especially kept in mind. The service of this year will be especially marked because at that time there will be unveiled the window to Peter Stuyvesant, one of the Dutch Governors of New Amsterdam, which has been given by the Daughters of the Holland Dames. The window is a notable one, designed by Maitland Armstrong, and bears a portrait of the Dutch Governor, who was a parishioner of St. Mark's and whose body lies buried in the churchyard.

It is stated that the vestry of Holy Trinity Church, Brooklyn, has invited the Rev. Sherrard Billings of Groton, Massachusetts, to become its rector, succeeding the Rev. Dr. S. D. McConnell, who resigned last year to become rector of All Souls' Church, New York. The Rev. Mr. Billings is now one of the masters at the celebrated Church school at Groton, of which the Rev. Endicott Peabody is head-master. He is a graduate of Harvard University and Trinity College and has never held a rectorate. He was ordered deacon in 1884 by Bishop Paddock and advanced to the priesthood a year later. It has not yet been announced whether he will accept or not, but the vestry of Holy Trinity is said to confidently expect his acceptance.

A meeting of the Church Association for the Advancement of the Interests of Labor was held last week in the parish house of St. Michael's Church, New York. The vice-president, the Rev. Thomas H. Sill, presided. Two matters of importance were discusssed, the first relating to child-labor in the tenements, which, it was stated, can be ended only by securing legislation that will prohibit the manufacture of clothing in tenement apartments; and the second relating to the avoidance by the city transit companies of their obligations to the public. Both subjects will be taken to the State Legislature by the Association.

The annual meeting of the New York Local Assembly of the Brotherhood of St. Andrew was held on Friday of last week in St. Paul's Church, Bronx Borough, the Rev. F. N. Strader, rector. The annual report of the executive committee outlined the work of the year, special mention being made of the work carried on unofficially by a number of the men who go every Sunday afternoon to Blackwells Island to work among the fourteen hundred male paupers. The Local Assembly has headquarters at Fifth Avenue and Forty-second Street which may be made permanent, but an invitation was received at the annual meeting from the American Church Missionary Society to make the headquarters of the Assembly in the Society's rooms in the Church Missions House. No action was taken, the matter being left for the decision of the newly elected executive committee. Mr. Edward W. Kiernan, president of the Assembly, made a report of his trip to the Denver Convention.

The corner-stone of the new Home for the Babies' Shelter of the Church of the Holy Communion was laid last Monday afternoon at St. Johnland, Long Island, the rector of Holy Communion, the Rev. Dr. Henry Mottet, having charge of the service. The new home is to cost $10,000, the building having been designed by Professor Ware of Columbia University. The Babies' Shelter was founded in 1874 and grew out of an effort to provide near the parish church in New York a place where poor women could leave their children for the day while they went out to work. The new building will be a memorial to the Rev. F. E. Lawrence, the founder of the work.

St. Luke's Day was observed at St. Luke's Church, Brooklyn, by special services both morning and evening, the music being a special feature. At the morning service the parish choir was augmented by a number of orchestral instruments, and in the evening the choir from the Cathedral of Incarnation, Garden City, joined with the parish choir in the rendition of a delightful programme.

St. Mary's Mission, Sherwood Park, has acquired an excellent site and has moved thereon a chapel that for several years stood on leased ground near by. St. Mary's dates from the Feast of the Purification, 1895, when Archdeacon Van Kleeck preached the first sermon from the text: "So built we the wall; for the people had a mind to work." From that time the mission has been in charge of the Rev. G. H. Houghton Butler, and to his faithfulness and that of a devoted few members, its steady progress has been due. While nominally connected with Ascension Church, Mt. Vernon, it has depended upon itself for support and progress. Its plan was to lease ground, and go into debt for chapel. When the debt was paid, it purchased a permanent site, and is again undertaking to get out of debt. Expenses were incurred for stone foundation and providing basement for guild, Sunday School, and social purposes. A new sanctuary and sacristy were built, the robing room enlarged, and a window, Raphael's Madonna, was placed over the altar by the Sherwood Park Hose Company in memory of their associate, Mr. Charles Hecklinger, a member of the mission and of its standing committee. Under the Rev. Mr. Butler several classes have been presented to Bishops Potter, Coleman, and Brown. The chapel contains nearly twenty memorials, and on its new site affords a chancel in the east. St. Mary's is the only religious work in that part of Yonkers, its large field being from Central Avenue to the Harlem Railroad in Mt. Vernon. A larger work could be done were means available.

The Rev. Milo H. Gates, rector of St. Stephen's Church, Cohasset, Massachusetts, has been asked by the vestry to become rector of the Church of the Intercession, New York, to succeed the Rev. L. H. Schwab, who resigned a few weeks ago. Mr. Gates was graduated from Amherst College and the General Theological Seminary. He was ordered deacon in 1889 and advanced to the priesthood by Bishop Potter in 1900. For several years he was assistant to the Rev. Dr. E. Winchester Donald at the Church of the Ascension, New York. He became rector of his present parish in 1899.

IN THE CURRENT issue of *Australian Bush Leaves* a leaflet appeal is inserted in behalf of the diocese of Rockhampton. The writer says: "A critical stage in the history of this diocese has arrived. Our 'short service' men are coming 'home.' Lent to this diocese, after ably and conscientiously laboring to the end of their allotted time, they are returning to their mother dioceses. At present there seems no possibility of filling their places, unless this younger generation of J. C. M. A. men are found to be fitted and ready. There is no 'special pleading' about this statement: no 'setting off' of the needs of one diocese as against another. The bare fact is stated that in this particular diocese, unless men are forthcoming to fill the gaps, work which (*D. G.*) has been inaugurated and greatly blessed, will lapse."

MISSIONARY PROGRESS.

As Registered by the Board of Managers.

AT THEIR October meeting, on the 13th, the Board of Managers of Missions adopted a resolution instructing the Secretary of the meeting to address a letter to Mr. George C. Thomas, Treasurer, on behalf of the members, expressing their sympathy with him in his illness and assuring him of their earnest prayers and sincere hope of his speedy recovery.

The Assistant Treasurer reported that the total receipts, applicable to the present year's business, to the first instant, had been $25,924.64, included in which was $10,000 in payment of pledges for woman workers during the whole year. On the other hand the payments, including the stipends to Domestic Missionaries to September 1st last, have amounted all told to $118,665.38.

The Board was constrained to decline the additional appropriations asked for by several of the Bishops, Domestic and Foreign, for most worthy purposes, for the reason that it was felt that in the present state of the treasury it was unwise to increase the annual appropriations.

ALASKA.

Word was received from the Bishop of Alaska that on September 2nd he was sailing from Nome for St. Michael, expecting to take the last steamer up the Yukon, and about November 1st to begin his journey over the ice and snow to visit Tanana, Rampart, Fort Yukon, Circle, and other points. The Rev. F. C. Taylor writes from Valdez that he hopes they will be able to put up the proposed parish hall another season. They had paid out for the hospital $1,500, which did not include painting and finishing. To do this they had to borrow $400, which indebtedness he trusts will be discharged locally, but they are looking for contributions from outside to aid them with painting, paper-hanging, fixtures for the operating room, and so forth. The upper floor has not been finished. There is need for $500 immediately.

THE PHILIPPINES.

Bishop Brent was heard from at Tokyo, where he had recently arrived as a member of the Government Commission to investigate methods of regulating the opium traffic. He is hoping to take up missionary work as soon as possible in Mindanao, the largest island of the Southern group. He has purchased an Augustinian church and convent at Bontoc, which are to be used for a mission residence and a school.

CHINA.

Bishop Graves has recently visited Bishop Schereschewsky, representing the Board of Managers, for conference concerning matters pertaining to his translation work. Bishop Schereschewsky just now is preparing, at the instance of the American Bible Society, references for a Reference Bible. He is proposing to alternate this with translation work upon the Apocrypha, which (other than the daily lessons) has never been put into Chinese. The Bishop has plans ahead which he estimates he can carry out in four years if his health continues as at present. One of these is to adapt his Wen-li or classical version of the Scriptures for use in Japan; another to compare his classical and Mandarin versions with a view to bringing them into complete accord. Bishop Graves remarks: "It is an enormous mass of work for anyone, let alone a man who is a paralytic, but with him, as with St. Paul, hindrances do not seem to matter. One cannot help thinking of St. Paul's words in his imprisonment, 'the word of God is not bound.'"

The English-speaking congregation in Shanghai have contributed very largely during the last nine months to the salary of their clergyman, the Rev. Fleming James, besides expending a considerable amount on repairs to the Church of Our Saviour, and are hoping to raise the whole sum the present year. The Bishop reports the death on September 1st of the Rev. S. L. Chun, the oldest Chinese clergyman, at the age of seventy-three years. Because of the two deaths among the native clergy lately, the mission is the more dependent upon securing young men from the United States in order to hold the ground until men now in training can be ordained. There is therefore great necessity for volunteers this year. A conference of the Bishops in China was to be held in Shanghai early in October.

JAPAN.

The Bishop of Tokyo is pressing for money to erect a residence for the missionary ladies at Sendai. The necessity is urgent, $2,500 being the amount required. After the most thorough search he has been unable to find a suitable house that he could rent in the whole city. He writes that he has never known the outlook more favorable than now. They will double the number of their theological students this term, and the calls to enter new places are not few.

NO WORSE FATE can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God, for God is love.—*Henry Drummond.*

PRAYER FOR MISSIONS.

THE American Church Missionary Society issues the first number of its new periodical, *The Church Mission*. It is a monthly, October to June, in size the same as the *Spirit of Missions*, but with a brighter colored cover. It will not aim, like the publication of the Board of Missions, to be a general medium of missionary intelligence, but will confine itself closely to missions under the Society, and to the Society's plans for work at home. The first issue of *The Church Mission* announces one of these latter plans. Observing that the Society desires to be something more than a collection bureau and a disbursing agency, it gives two specimen prayers, both admirable, which it purposes to incorporate into a Pocket Prayer Book, whose users are to become a Fraternity of Prayer.

It is understood that the Rev. Dr. W. R. Huntington is giving his valuable aid in the selection of such prayers as shall be admitted to the book, and the Society states that it will draw upon the large supply of prayers issued by its English namesake, the Church Missionary Society. Indeed in some respects the American Society is following in the footsteps of the English Society, especially in its emphasis upon prayer for missions. It departs slightly, however, when it includes in its list of prayers "A General Intercession" as printed below, for it breathes strong sympathy with the laboring man, and the employers of labor. It is in every sense a praiseworthy innovation. The Society says its aim in this Fraternity is a private and not a common prayer book; for personal use and not intended ever to take the place of the Liturgy of the Church. Following are a few of the prayers; their issue in leather binding, pocket size, is to be made at an early date:

FOR THE SPIRIT OF PRAYER.

O Almighty God, who hast bidden us seek that we may find, and who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord. Amen.

A GENERAL INTERCESSION.

O God, at whose command man goeth forth unto his work and to his labor; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and unlooked-for harm the workmen at their work. Protect the efforts of sober and industrious men, and suffer not the hire of laborers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good will. Give the spirit of governance and of a sound mind to all in places of authority. Bless the schools of good learning with quietness, and grant to every work of mercy an even course. Care for all aged persons and all little children; the sick and the afflicted; those who travel by land or sea; all strangers and emigrants and wanderers. Remember those who by reason of weakness are overtasked, or by reason of poverty are forgotten. Uplift those who are cast down, mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Grant these petitions, O Lord, for the love of Him who for our sakes became poor, Thy Son, our Saviour, Jesus Christ. Amen.

FOR WORKERS AND THEIR WORK.

O Thou who art Thyself the Builder and the Husbandman of Thy Church; Grant unto all those who labor together with Thee, that, accounting their own planting and watering to be nothing, they may in faith look unto Thee to give the increase. Touch their lips and make them as Thy mouth. Give them grace so to preach the wonderful riches of Christ, that by them the savor of Thy knowledge may be made manifest in every place, and that Thy Gospel may come unto the Gentiles, not in word only but also in power and in the Holy Ghost. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. Amen.

A PRAYER FOR ORGANIZED EFFORT.

Most gracious God, who through Thine infinite goodness hast been pleased to offer salvation to all mankind, prosper, we humbly beseech Thee, the undertakings of those societies which have been established to spread the Gospel in many lands. Make all members of them zealous and diligent in their work. Give them wisdom to do it rightly, courage to persevere therein, and grace to bring it to success; through Jesus Christ our Lord. Amen.

A REMARKABLE BOOK is announced by Messrs. Jack, of Edinburgh and London, for issue next month. It is entitled, *The Blood Royal of Britain*, and contains the names of nearly 12,000 persons now living who have descended from King Edward IV. and Henry VII. of England and James III. of Scotland. No fewer than 36,000 lines of descent are given. The work will be a perfect mine of information to genealogists.—*Scottish Guardian.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*Old Testament History from the Death of Moses to the Reign of David.*

By the Rev. ELMER E. LOFSTROM.

THE COMMUNION OF SAINTS.

FOR ALL SAINTS' DAY.

Catechism: XXII. and XXIII.—Outward Part, Inward Grace.
Text: Eph. iii. 14, 15. Scripture: Rev. vii. 9-17.

THE beautiful festival of All Saints, coming on the Lord's Day this year, gives us an opportunity to teach the children something about the day. Too little is generally made of the day and children look forward to "Hallowe'en" with no thought of its meaning or connection with All Saints' day. "Hallowe'en" will give you a "point of contact" which will arrest the attention of the most restless boy. The truth which the day marks is called in the Creed "the Communion of Saints," and as it there follows, so it is a result of "the Holy Catholic Church." Nothing but facts are given a place in the Creed, and so this "Communion of Saints" is not a theory but a fact—something real—the explanation of which is the object of the lesson.

The fact of the communion of saints is the logical and necessary result of our membership in the Holy Catholic Church or in Christ. By the Catechism we are taught that at Baptism we are made members of Christ and the children of God. "Saints" means in its simplest and widest sense and as it is used in the New Testament, baptized members. So then all saints are members of Christ. St. Paul writes to "the Church of God which is at Corinth to them that are . . . . called to be saints"; "ye are the Body of Christ and members in particular" (xii. 27). "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (26, see also context). Again, to the Ephesians (iv. 25 and v. 30) he says: "We are members one of another"; "we are members of His Body, of His flesh and of His bones." It is plain then that *by Baptism we come into a real though mystical union with Christ.*

We may not know or understand all the results that flow from that union, but it is evident that we receive untold help and benefit from it. Being joined to Christ we are partakers of the innumerable benefits procured by Him for us. But there is also a blessed help which comes to us from our union and association with all others who are in like manner joined to Him. Just as veterans who have stood shoulder to shoulder under the fire of a fierce battle have a feeling of comradeship for each other ever after, so between Christian soldiers there is a tie of fellowship which binds us together. In this fellowship it comes to pass that we all are helped or we all suffer to some extent when the individual members are honored or suffer. Some of this help and hindrance is exerted in conscious and distinguishable ways, just as the members of the same family all rejoice or suffer together. Added to this are influences more directly spiritual, which we cannot always analyze, but which are none the less real. *This fellowship, one with another by reason of our union in the Body of Christ constitutes the fact called "The Communion of Saints."*

Another step is needed, however, to connect this fact with All Saints' Day, and to complete the definition. Being made one in Christ, who was dead and is alive again forever, it comes to pass that this unity and fellowship is not destroyed by the death of the body. It is independent of outward circumstances. *All obedient believers in Christ, living and dead, are united in the Body of Christ.* That this is a real union and communion is shown by the author of the Epistle to the Hebrews. When he has called the long roll of those who, under the old covenant had obtained a good report through faith, he says that they received not the promise, because *without us they could not be made perfect* (xi. 40). So the Church Quiescent in Paradise must wait for the triumph of the Church Militant on earth, when both together, the members shall be glorified in the Church Triumphant. The saints at rest are therefore, vitally interested in the race of the saints on earth (Heb. xii. 1). They must long for our perfection and their own; and we should be spurred on and aided by the remembrance of that great cloud of witnesses:

> "We by enemies distrest,—
> They in Paradise at rest;
> We the captives,—they the freed,—
> We and they are one indeed.
> One in all we seek or shun;
> One, because our Lord is One;
> One in heart, and one in love;
> We below and they above."

In the lesson assigned for study from the book of Revelation, we have set forth in the beautiful language and imagery of St. John the Divine, the vision which he saw of the final happy throng of all saints. He saw there not only the definite number of the servants of God who had been sealed out of Israel, but also the great multitude of the redeemed who came from all the corners of the earth, from every condition of life. They were seen in the vision to stand before the throne of God, with their robes made white in the blood of the Lamb, and with palms in their hands.

It is the true Feast of Tabernacles—the Feast of Rest—kept now not by the Jews only, but by all who have come through the wilderness journey into the Rest that remaineth for the people of God.

One practical lesson of the day is that, *the throng of saints is made up of all classes and conditions of people.* They were men of like passions with ourselves and we, too, may be numbered at last among God's saints, in glory everlasting, if we will join ourselves to the Body of Christ and then live up to the responsibility of that membership so far as we are able. We may separate ourselves from Him by wilful and persistent sin; but if we will love God, there is nothing that can separate us from Him—neither death with its darkness, nor life with its dangers, for in all these things we are more than conquerors through Him that loved us.

Again, because all faithful people are counted among the saints, on All Saints' Day we have a festival on which we may commemorate and especially remember in our intercessions those saints at rest who are among the number of our own friends and relatives. In this way this festival becomes one of the nearest and dearest to our own personal lives. Our dear ones become more real to us. Formerly the Church kept two days sacred to the commemoration, of which the first, All Saints' day, was devoted to the holiest saints, and the second, called All Souls' day, was given to the loved ones of the home, who, indeed, had been "called to be saints," but whom one would shrink from reckoning with the great saints of the Church. Whether in one day or in two, we may easily remember both these classes of saints at All Saints' time, praying for them and trusting that they also are remembering us and praying for us.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WORK AMONG COLORED PEOPLE.

To the Editor of the Living Church:

IN YOUR issue of October 3d, among other things with respect to the action of the Conference of Church Workers among Colored People, you say: "It is difficult to see why they should petition for autonomy in the Church at large and condemn it within the Diocese." I freely grant that it is difficult from your point of view. You, being of the white race, find every avenue and opportunity, in the Church, opened to you. No restrictions are placed on you on account of race. If you have gifts of an administrative character, or otherwise, you have before you a wide-open field for the pursuit and exercise of the same, and the very highest office in the Church is, to you, a possibility. You are permitted in diocesan conventions to serve on committees, preach convention sermons, and, in general, feel free to advance along any line, unrestricted by reason of the identity of your race. I am not stating what ought to be, but what is. The colored people of this country are not coming into any organization where they must forego these same privileges enjoyed by white men. In their present organizations they feel at home and perfectly

free. They feel, however imperfect their organization may be, that it is *their own*. If the Church is in earnest about reaching the millions of negroes, she ought to be more disposed to reach them in any honest and honorable way, than in doing violence to their instinctive racial feelings, by denying them a proper connection with the diocesan expression of the whole Church in the Diocese, while at the same time they are placed off by themselves and presided over, not by their own, but by one, necessarily, cut off from the full and uninterrupted flow of their civic and social life. The distinctive difference, in the eyes of the colored people, if not in others, between a diocesan autonomy, for the colored race, and one under the general Church, is just this: The diocesan scheme sets them apart because they are "inferior" people, and it is judged not proper that there should be a miscellaneous mixing, on their part, with white people.

The general scheme which the colored people desire themselves, waiving the question of "inferiority," recognizes the race as having peculiar needs, and being peculiarly environed, can best advance the kingdom of God and bring members of their race into the Church, by having a dignity and standing of their own, with one of their own blood in the Episcopate as a monumental evidence that every privilege in the Church is open to all alike without respect to race or color.

The late Rev. Dr. Hanckell, of Virginia, a Southerner of Southerners, recognized the need of colored Churchmen having the Episcopate.

The late Bishop Jackson, of Alabama, another Southerner, not only favored the idea of general "Missionary Jurisdictions," but worked zealously and earnestly for it.

The late Bishop Whittingham of Maryland favored the same idea. In 1873 he wrote to Bishop Howe of South Carolina on the subject of the adaptation of the episcopate to various peoples of our complex population, "and," says he, "above all, for the millions of our native blacks." So far from such a procedure being a novelty, Bishop Whittingham said:

"I believe (it) to have been existant, and more or less extensively employed as called for, throughout the Church in *all* ages."

The Church may not hearken to her black sons, who live and move and have their being among their own people, and who are terribly in earnest in their efforts to bring the race into the Church, but one thing is absolutely certain, with the increase of diocesan jurisdiction, subject to the control of diocesan conventions of the Arkansas kind, we may look for a steady decline in the influence exerted by our Church on the colored race. Whether it be true or false, to the thousands of intelligent colored persons, outside of our communion, such action will be a declaration that Negroes are not wanted in the "aristocratic" Episcopal Church.

Baltimore, Md., Oct. 16, 1903. George F. Bragg, Jr.

To the Editor of The Living Church:

As a member of the recent Conference of Church Workers among the Colored People held in New Haven, I have read with much concern and amazement your editorial notice of the most important and significant feature of our deliberations, viz., the question of excluding the colored clergy and laity from diocesan conventions in the South. May I say, with due respect, that you have failed completely to grasp the situation? We saw no other manly course to pursue than to offer our unanimous protest against the Arkansas diocesan plan, because there is no semblance of autonomy about it. Autonomy is defined in the *Standard Dictionary* as the "Power, right, or condition of self-government"; and a quotation therein enlarges upon this definition to the effect, that it is a condition "unexposed to interference from without or pressure from above."

But this is not the condition of affairs in Arkansas; the contrary is true. The Journal of that Diocese before me specifically states that the colored people in Convocation assembled shall not have such autonomy, but that all power of legislation shall have its seat ultimately in the diocesan convention, which must ratify or veto, as the legislative authority of the Diocese, all acts of said Convocation. I agree with you, unqualifiedly, that, "To organize the colored parishes and missions with their clergy and lay representatives into a separate organization" (and to grant such a body autonomy), "is a progressive step, decidedly favorable to the colored work"; and, may I add with profound reverence, God speed the day!

It will now be clear, I think, that we have not asked for autonomy in the Church at large and condemned it within the Diocese. In 1898 here in Washington, we, in large majority, petitioned the General Convention to consider the grave difficulties in the way of sincere progress and to adopt whatever legislation would be necessary to free our work from hindrance and restraint in Southern Dioceses, occasioned by racial, social, civil, and political conditions beyond our control. The committee from the House of Deputies—the late Rev. Dr. Faudé, Judge Woolworth of Nebraska, and Mr. Geo. C. Thomas—expressed themselves as impressed with the real need of just some such radical step.

The Rev. Dr. John Fulton signified his willingness to do all in his power to effect whatever canonical change would be necessary. The committee from the House of Bishops, the Bishops of South Carolina, West Virginia, and Kansas, probably made an adverse report, as the only final information we obtained was, that the House of Bishops declined to confer with the House of Deputies on the subject. We fully recognize the fact that, "an autonomous organization is not a separate Church," and therefore we do not hesitate to ask for it. We can but agree with you that "The diocesan convention is not the Church, and union with it is not a condition to communion with the Church."

It would reasonably appear that for the work of an autonomous organization within the Diocese "to be construed a part of the general work of the Church in the nation at large," the members of such a body would, of necessity, be represented in in the General Convention. We ask respectfully for such autonomy under the General Convention, but for no half-way measure. We ask for it in the way that Bishop Whittingham urged it, and that Bishop Melville Jackson desired it, viz., with the completed ministry for the colored race. Where the colored population is large within a Diocese and several delegates, clerical and lay, present themselves in the convention of that Diocese, no one, better than ourselves, can understand how the work is hampered and progress checked among both the white and colored people. Accordingly we petition the Bishops of the South to release us from these untoward conditions, that we may go forth unhampered, to worship our God and bring expectant multitudes under the elevating influences of the doctrine, discipline, and worship of this branch of the One, Holy, Catholic, and Apostolic Church founded by our Lord Jesus Christ. Owen M. Waller, M.D.

Washington, D. C., October 12, 1903.

[We must remind our correspondent that The Living Church did not consider—much less, commend—the Arkansas canon; but suggested the autonomy defined by the *Standard Dictionary* (except of course as all Church work must be influenced and guided "from above") as perhaps a solution of the problem which is felt by Church workers of both races in the Southern Dioceses. The extension of the episcopate in connection with such autonomy is, however, a measure that we are not prepared to indorse, though we can see that it may sometime be a necessity of the future, when the two distinct classes of work may perhaps lay upon the Bishop of any Diocese a greater burden than he can bear. That question, together with the question of representation in General Convention (which is not now enjoyed with voting powers by Missionary Districts) may, in our judgment, be deferred until the extent of the Church's work among the colored race is very much larger than it now is. In the meantime, it would seem to us that a measure of diocesan autonomy, under the Bishop, and with full power of initiative in missionary work, with a separate organization, might possibly solve the vexed problem in the Southern Dioceses; and particularly if the colored clergy and laymen would themselves take the initiative. This would provide, within each Diocese, precisely what Mr. Bragg asks for—an organization that the colored people would feel was *"their own,"* and it would be their own.—Editor L. C.]

THE GRAVE OF BISHOP PHILANDER CHASE.

To the Editor of The Living Church:

In last week's issue of your paper I notice the advertisement of a new life of Bishop Chase, and thought that many of your readers would be interested in learning something of the Bishop's burial place. His grave is in the little cemetery near Jubilee College about twelve miles northwest from Peoria. The old College has long been abandoned. The remains of the famous library lie scattered around or hidden back of curtains, all covered with dust and showing sad neglect. I understand that services are held each Sunday in the little chapel, connected with the old College, but it is slowly crumbling to ruin. The Bishop's grave, when I visited it a few weeks ago, showed the same neglect. The weeds were growing rank all over the grave and lot, which are enclosed with an iron fence. It certainly was no edifying sight to see the grave of one who was Presiding Bishop and first Bishop of Ohio and of Illinois, show

ing so much lack of care. The monument is a square block of marble, bearing on the west side this inscription:

Jehovah Jireh
Bishop Chase
Æ 77.

On the south side we read:

The Rt. Rev. Philander Chase,
Born in Cornish, N. H.,
Dec. 14, 1775.
A graduate of Dartmouth College,
Ordained deacon
In St. Paul's Chapel, N. Y., 1798,
Was successively Rector of
Christ Church, Poughkeepsie, N. Y.,
Christ Church, New Orleans,
Christ Church, Hartford.
Acts xx. 22—26—27.

The north side reads as follows:

He was consecrated Bishop of the P. E. Church,
At Philadelphia, Feb. 11, 1819.
Had charge of the Diocese of Ohio 12 years
And of the Diocese of Illinois 17 years.
Was Presiding Bishop of the House of Bishops 9 years.
Died at his residence, Jubilee College, Sept. 20, 1852.
In labors more abundant.
2nd Cor. xi. 23.
Founder of Kenyon and Jubilee Colleges.

The east side:

The family, relatives of the deceased, the Rt. Rev. Bishops,
many of the Rev. Clergy and laity have erected this
monument.

Near by, at Kickapoo, is the first Roman Catholic mission in this part of the state. I understand it was built before Jubilee, and although there are but a few members of the old parish, they keep their church and cemetery in excellent repair. Some one should start a movement to repair Jubilee College chapel at least. It is a noble monument to the founder.

Peoria, Oct. 10, 1903. Ellen R. Robson.

THE MOVEMENT TOWARD UNITY.

To the Editor of the Living Church:

APROPOS of your mention of efforts among our denominational brethren to promote Christian Unity among themselves, allow me to call attention to the number of such efforts, which is truly gratifying to those who desire to see a true unity, even though these efforts lack of the element of permanency, and many of them have as yet not come to a certainty of enactment.

From various sources, but mainly from the columns of *Christendom,* now merged with *The World To-Day,* I gather the following list:

I. All the Methodist bodies of various names in Canada united in one body known as the Canadian Methodist.

II. Efforts for union between this body and the Presbyterians of Canada.

III. A proposition to unite the various Methodist bodies of England into one.

IV. The Presbyterian Church North, and the Cumberland Presbyterians propose union.

V. The Presbyterian Church South and the Dutch Reformed plan for Unity.

VI. Proposals to unite all Lutheran bodies in this country in one.

VII. Proposals to unite the Lutheran, Reformed, and Evangelical communions in Germany.

VIII. The Rev. Dr. Hillis of Plymouth Congregational Church, Brooklyn, and the Rev. Dr. Henson, Baptist, of the same city, propose to unite their churches.

IX. The Rev. Mr. Harlan of the Disciples of Christ proposes to Dr. Henson to unite their two bodies, Baptists and Disciples.

X. Presbyterians and Congregationalists in New Zealand propose union.

XI. All non-Episcopal bodies in New South Wales propose union.

XII. Federation of all non-Episcopal bodies in Japan, and the preparation of a Union Hymnal to be used by all.

XIII. Proposal at the recent Christian Endeavor meeting in Denver, to unite the Christian Endeavor and Epworth League with the Baptist Young People's Union.

XIV. A plan proposed to federate the churches of the Congregational society in England and this country, thereby nullifying the basic principle of Congregationalism.

XV. The plan you notice, of the Union proposed for Congregational, Methodist, Protestant, United Brethren, and Christian Connection bodies.

These 15 distinct efforts, all of which, with the single exception of the Canadian Methodists, are of recent occurrence, make a truly remarkable showing of the desire for unity. And no less remarkable is the statement of the purpose of the plan of union of the four bodies named in the last item, as expressed in the platform adopted by them during the past summer (Pittsburgh, June or July), which is as follows:

I. To present to the world some realization of that unity of believers, which, in accordance with the prayer of our Lord, *seems so desirable,* among Christian Churches.

II. To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

III. To secure, as far as possible, the unification of kindred organizations now existing in the several bodies.

IV. To consider methods by which, in the State, Annual, and District Conferences, the bodies may be brought into coordinated activity and *organic unity* (italics mine).

V. To prevent the unnecessary multiplication of churches, and to unite weak churches of the same neighborhood, whenever practicable.

VI. To unite, and encourage the affiliation with this Council of the Christian bodies cherishing a kindred faith and purpose.

It is certainly encouraging to note how far removed the spirit of this platform is from the old spirit of division; and to see that the prayer of our Lord that we all may be one, is meeting so responsive a chord among those who but a short time ago could see no desirability in Church Unity, and declared Organic Unity to be a dream impossible of realization.

St. John's Rectory, L. P. Holmes.
Lake Benton, Minn., Oct. 17, 1903.

A CALL FOR VOLUNTEERS.

To the Editor of the Living Church:

WHILE in this country I have been endeavoring to spread information in regard to the great intellectual awakening in China. The young men of the country, thoroughly dissatisfied with the effete educational system of the Empire, are turning to those who come out as missionaries, and are asking them to act as their teachers and guides.

The future of St. John's College at Shanghai was never more hopeful. The course of instruction given is highly appreciated, and hundreds of young men are desirous of enrolling themselves as students.

To make the work more successful two things are necessary —funds for enlargement, and men to devote their energies to carrying it on. The former, as the result of frequent appeals, will probably be obtained, but the latter depends upon men volunteering to take up the work.

A few months ago a call was issued for laymen to go out as teachers at St. John's College. One young man responded, but after everything was arranged, finally withdrew his application "at the urgent request of his father and mother."

I cannot believe that the young men of our Church are utterly indifferent to the work of foreign missions, and that none are willing to fill the posts open to laymen; and so once again I put forth a statement of the pressing need, and this call for volunteers.

Mr. John W. Wood of the Church Missions House, or myself, will be glad to give full particulars in regard to the work and the qualifications the applicant should possess. The educated Christian young man, desirous of spending himself in the service of Christ and for the advancement of His Kingdom in China, is the man who should apply.

Yours very truly,
F. L. Hawks Pott,
President St. John's College, Shanghai, China.
Church Missions House, New York, Oct. 17, 1903.

CHURCHMEN AND THE Y. M. C. A.

To the Editor of the Living Church:

AS a Churchman and a Y. M. C. A. Secretary I have followed with interest the discussion of the Y. M. C. A. and the B. S. A., in The Living Church. I believe with the writer of a letter published in your issue of October 3d, that if the Y. M. C. A. seems antagonistic to the Church it is largely "because Churchmen generally hold themselves aloof from the Association." The question arises: Can we find in the Y. M. C. A. a reason for this attitude? It cannot be because the Association attempts "to substitute itself for the Church," for this is not the case. The aim of the Y. M. C. A. is to supple-

ment the Church along lines of institutional work. Perhaps a barrier to coöperation lies in the fact that the Y. M. C. A. is not Catholic. In this connection a few facts regarding the Middletown Association will be *apropos*.

This Association is unique in that members of any Christian Church may be admitted as *active* members. There is hearty coöperation between the Church and the Y. M. C. A. Five of the Directors, the president, and the general secretary, happen to be Churchmen. Out of a membership of 360, there are 45 Churchmen, one eighth of the total.

Several young men who are candidates for Holy Orders are active in Association work. There are at present 19 Roman Catholics on our enrollment.

That this spirit of coöperation may become the rule rather than the exception is a "consummation devoutly to be wished." The Church as well as the Y. M. C. A. would profit by it. To this end the Association should be willing to modify its methods, and Churchmen should be quick to respond.

Middletown, Conn., Oct. 17, 1903. Thomas S. Cline.

ARRANGEMENT OF SERVICES.

To the Editor of The Living Church:

DR. OBERLY'S letter in the current issue states an arrangement of services which, though perfectly feasible in a parish manned by more than one priest, would be rather difficult in parishes where the rector is alone. I am moved to write you of the method I employ, in the hope that it may be suggestive to other single-handed clergy struggling between the desire on the one hand to give their people all the Church's good things on the Lord's Day, and with the deadly fatigue of a High Mass on the other.

At 10:30 A. M. the rector proceeds with the choir singing the processional to the chancel. Then matins is *said*. We do not sing a note of it and the service (shortened as the rubrics allow) occupies twenty minutes. Then, while the Introit is being sung, the priest retires to the sacristy and vests for the Mass, and the servers light the altar. Returning, the Choral Mass is celebrated with the sermon and the offering in their proper rubrical places.

You will observe from this that all who come to church *at all* have matins with its Psalter and Lessons, and also fulfil their Sunday duty in regard to the Holy Eucharist. There is no temptation to leave the church before the Mass begins, and, as the whole service is over at 12:10, almost no temptation to leave after the sermon. As a matter of fact, people rarely leave until the service is over.

I can state for this method that it is the easiest one of which I have experience, and that the late Bishop of Quincy gave it his hearty approval and was kind enough to compliment me upon it. I hope it may be of use to some other priest.

Quincy, Ill., Very sincerely,
Oct. 18th, 1903. Frederick Spies Penfold.

THE MATRON WHO BOUGHT THE ORGAN.

A True Story.

AN OLD schoolmate of ours was for a time engaged in selling pianos and organs. He was informed that Mr. Sellem was a model agent, sure to get customers, and Mr. Sellem kindly offered to show the novice his methods of work.

Materfamilias stood in a doorway talking to her daughter, and Mr. Sellem began to speak of the advantage of an organ to a young lady, but the mother could not or would not afford to buy one. Mr. Sellem pleaded, argued, and waxed eloquent until materfamilias ordered him to leave. This drew forth still more glowing praises of the organ, and the housekeeper, growing angry, raised her tone. Still he poured forth his nouns and adjectives, heeding not her announcement that she would shut the door in his face. This threat was repeated, but he carefully held his foot against the doorpost. At last the door was slammed, and the agent suffered more or less pain. Anxious and remorseful, materfamilias wished to know if he was hurt. Mr. Sellem seemed at the point of fainting, and could hardly speak. His eyes were closed, he staggered, and faintly murmured, "Water." Materfamilias caught him just as he was about to fall, led him to a chair, and brought some water. He drank and was refreshed, but sat with his eyes closed as if speechless and exhausted by acute suffering. Then he recovered consciousness, and said, "With regard to that organ—"

Materfamilias bought the organ.

Literary

Religious.

Outlines of and Introduction to the Old Testament. By J. W. Beardslee, D.D. Chicago: Fleming H. Revell Co. 1903. Price, $1.20 net.

These Outlines are the substance of lectures delivered by the Old Testament professor in the Western Theological Seminary of the Reformed Church in America, and are dedicated to his students. The introductions to the several books follow the order found in the Hebrew Bible, under which are discussed the usual topics of name, date, contents, analysis, chronology, authorship, literary features, religious value. Such a plan is helpful not alone to the theological student, but to the intelligent layman for private study, and to the latter this volume may be safely recommended. The treatment throughout is conservative, though the author gives due attention to the more radical views. He frankly defines his attitude in the preface:

"If the position here taken seem conservative, it is not because the writer has ignored the later criticism or under-estimates its value, but because the newer ideas do not seem to be sufficiently established to demand the abandonment of the older. Great gain has already come from the learned and laborious investigations of the new school of criticism, and we hope for still richer fruitage in the future; but the results thus far secured are too vague to become a satisfactory basis for the interpretation of Scripture. The leading objections to the work now being done under the name of the Higher Criticism may be summed up briefly as follows: The primary laws of exegesis are too easily violated, too much importance is attached to minute and unessential details, the integrity of the text is not sufficiently guarded, constant pressure is put upon the text to make it yield a result in harmony with a preconceived theory, and the subjective impulses of the critic have too much influence in determining his conclusions."

The literature on each Old Testament book is appended to the outline, in which both conservative and radical expositors are found. We are glad to see that the author thinks Smith's *Bible Dictionary*, as well as the commentaries of Keil and Delitzsch, are still worth while. John Davis.

Retreat Addresses to Clergy. By the late J. P. F. Davidson, M.A., Vicar of St. Matthias, Earl's Court, London, S. W. New York: E. P. Dutton & Co. Price, $1.25.

There are contained in this book outlines of six sets of Addresses for Priests' Retreats. The subjects are: "The Vine and the Branches," "St. Paul an Example of the Priestly Life," "Messages to the Seven Churches of Asia," "St. John xvii.," and "The Priesthood of Our Lord as Portrayed in the Epistles to the Hebrews."

Of course a good deal is lost by one not having the development of the themes, but we find much that is valuable in the outlines. The sections marked "Special Points" are particularly good and helpful.

Priests who make their monthly retreats will find suitable matter in this volume to last for some time. F. A. Sanborn.

Retreat Addresses to Women. By the late J. P. F. Davidson, M.A., vicar of St. Matthias', Earl's Court, London, S. W. New York: E. P. Dutton & Co. Price, $1.25.

This volume contains the outlines of four Retreats for Sisters, and two for Associates of Religious Houses. They are all devotional and, of course, deeply spiritual in tone. The Retreat given at Clewer in 1891 on "The Consecrated Life" seems to be the best of those contained in the book, although all are valuable.

The English method of taking up some chapter of Holy Scripture for consideration, or some Biblical character, does not seem to be so useful as the stricter method of St. Ignatius, contained in the *Manresa*. Speaking from long and varied experience in attending Spiritual Retreats, we should say that the nearer the conductor followed the outline of St. Ignatius, the more helpful the Retreat proved to be.

This volume might be profitably used by Sisters or other devout women for their private meditations or in retreats made without a conductor. F. A. Sanborn.

The Divine Ordinance of Prayer. By W. Hay M. H. Aitken, M.A., Canon of Norwich. New York: E. P. Dutton & Co. Price, $1.25.

Canon Aitken has put together a very useful book on the subject of Prayer, and one that excites deep and serious thought. He considers first the "Mystery of Prayer," and then the subjective and objective value of this ordinance of God. This is followed by a discussion of prayers for spiritual benefits, and intercessions and prayers for temporal benefits. Then come three chapters on public prayer and some notes on prayer meetings. The volume concludes with practical thoughts and suggestions.

Almost all that is in the book is valuable and calculated to be

helpful; but Protestant prejudice crops out in the author's objection to prayer for the departed, and in his remark that: "I must frankly confess that I have not the slightest sympathy with those who seem to entertain the thought that God is more willing to hear prayers presented during our Eucharistic devotions than prayers offered at any other time."

The book is devotional in tone and covers ground very well up to a certain point; but there is a decided lack in any treatment of prayer which almost entirely omits the discussion of Eucharistic worship.

Bible Object Lessons. Thirty Plain Sermons, including many for the Principal Church Seasons. By the Rev. H. J. Wilmot-Buxton, M.A. Imported by Thomas Whittaker, New York. Price, $1.50.

Mr. Buxton's many volumes of sermons have been helpful to lay readers for more than a quarter century. This new volume is as good as those which went before it. The sermons have several strong points: they are short, they are simple and direct, and they are Churchly. These sermons are much more suitable for young men to read in rural parishes, than are the long and scholarly sermons of Canon Liddon, Dr. Pusey, Mr. Keble, or Cardinal Newman. They are each not more than ten pages long, and they are written in simple English, so that an ordinarily intelligent man can read them effectively at lay services.

The Faith of Robert Louis Stevenson. By John Kelman, Jr., M.A. New York and Chicago: Fleming H. Revell Co. Price, $1.50 net.

To analyse the religious faith of any man is a somewhat difficult task. But the difficulty increases if the subject is one about which there is much doubt arising from the man's own published ideas. This is the task the writer of this book has undertaken, knowing full well at the outset how arduous it would be for him to "offer anything of even the slightest value" to those on the one hand who are not familiar with Stevenson's writings, or to those who are thoroughly versed in them. Yet it is not too much praise of the author of this book to say, that he has accomplished his self-imposed task with great credit to himself and ample justification to those who believe that Stevenson was by no means the sceptic that some would have us think he was. Brought up as the great writer was, amidst the narrowness of the straitest sect of Presbyterianism, it is no wonder that he sometimes rebelled against its want of charity, and sometimes seemed disposed to throw such a religion overboard because it demanded an intolerance his broad sympathies could not square with the infinite love of the Creator for even His sinful creatures. But this by no means proves that Stevenson lost all faith; indeed, the writer before us gives abundant quotations from his works to show that the opposite of such a calamity is the case. And that he is not mistaken in his estimate of Stevenson's religious views, he furnishes illustrations from all the author's publications. The book before us exhibits a wide and careful search and an ability to quote aptly that is agreeable and interesting to the reader. We trust the book will have a large sale, because we believe that it will act as a stimulus to the reading public to become better acquainted with Stevenson's writings. Such an acquaintance will have the effect of proving to the world what our author substantiates, that it is possible for a great mind to possess the simplicity of a childlike faith in the truths of the Gospel, and to believe in them not only because they have the support of one's parents and the Christian world in general, but because the soul and heart have experienced their reality in ministering to the whole man as nothing else in the world can do. Stevenson stands out as one of the first students of character in the nineteenth century. He also proclaims the fact that character depends for its strength and support on the firm belief in God as revealed to us through His Son. Thus the writer of this book has conferred a blessing on mankind by his arduous labors which will have most beneficial results.

Joseph Rushton.

Sunday Schools.

Old Testament Stories. Sunday School Commission, Diocese of New York. Milwaukee: The Young Churchman Co. First Year, two parts, 6 cents each. Second Year, two parts, 10 cents each. For Children from 8 to 12 years.

Life of Jesus Christ. Same edition and publishers. For Children from 12 to 14 years. One-year Course, two parts, 10 cents each.

S. Paul and the First Christian Missionaries. Same series as above. One-year Course for pupils from 14 to 18 years. Parts I. and II., 10 cents each.

A recent editorial of The Living Church truthfully said: "As to methods of teaching, and much of the detail of Sunday School work, we confess the Church is, in general, far behind the schools of some other bodies. The many diocesan Sunday School Commissions and Institutes would have a large and important work before them if they would meet this question of *Methods*, without falling into the sectarian fallacy as to what should constitute the course of teaching itself."

The fact that the methods of most of our Sunday School literature is so antiquated and repulsive to bright teachers and students has tempted too many pastors to turn to sources outside of the Church for their text books for their Sunday School. But such books are for the most part totally unfitted for use by the children of the Church. Their non-denominational purpose obliges them to omit positive teaching on anything except oriental manners, geography, and common Christian morals. Church history, Church doctrine, and Church worship can be mentioned only so far as they fit denominational usage.

The Sunday School Commission which has done the most and the best work to meet the want of good text book methods for Church children is the New York Commission, whose publications are noted above. They are the beginning of a full course of graded instruction intended to cover the whole curriculum of the Sunday School. Each year's series of lessons covers about forty Sundays, but can be adapted to thirty Sundays if necessary. They demand the constant use of the Bible, not of a leaflet or a quarterly; they are pedagogically fitted to the age of the children for which they have been written. As early as possible, the child is sent to the Prayer Book for all information about worship. Provision is made for Bible study and written work at home and weekly oral reviews in the class. Helpful memoriter work, including passages from the Hymnal, Psalter, and Prayer Book, as well as from Holy Scripture, are provided in every grade. Full maps, charts, and outline maps are provided in the text book, and helpful suggestions are given for the use of pictures (named) and other pedagogical aids, including map drawing, sand map making, and pulp modelling in certain grades.

Of course the *extent* to which all these aids will be used depends upon the teacher's ability to master them and direct the pupil. All of them are not necessary for the teaching of the essentials of the lesson, but we believe that in the actual work of the school those teachers who have themselves received the best pedagogical instruction will make the largest and most helpful use of the many objective aids suggested by the manual.

It only needs to be added that the publishers have done their part in excellent taste. There is neither the crude work, poor paper, or blotchy pictures which some publishers think good enough for a Sunday School leaflet. We hope the Commission will soon complete the series and cover the entire field of Sunday School instruction: for the present, we give them hearty thanks for what they have already done.

Alford A. Butler.

THE BIBLE RESURGENT.

If the University of Chicago should require its matriculates to pass an examination on Biblical literature and history it would help the modern world to reconquer a lost province of knowledge.

The Bible has been unfortunate. It is like those literary historians, Carlyle and the rest, who are so literary that the university historical departments avoid them and so historical that the university literary departments give them scant attention. The Bible falls under a similar cross fire. It is so religious that secular schools are afraid of it, and yet its religious teachings can be made to wear so many different aspects that it cannot be taught even by a religious school without giving rise to a charge of proselytism.

The consequence is that a literary and historical monument of great importance has fallen into neglect. Job and Isaiah do not get the study which they deserve. Compare the way in which they are brought to the attention of the young with the way in which the same service is accomplished for "Midsummer Night's Dream" and "In Memoriam." "Midsummer Night's Dream" and "In Memoriam" are taught by professional teachers who are picked for their proficiency and who hold their positions in the face of competition by continued evidences of progress. Job and Isaiah are taught for about half an hour Sunday morning by young women who have had little or no training and who use the scrappy, inadequate "selections" from Job and Isaiah found in "leaflet courses." How many Americans of the younger generation can say that they ever had to read Job (1) as a whole book, and (2) under competent direction? Bible study for the young is now confined almost entirely to Sunday Schools, and there it is mainly in the hands of amateurs, whose methods would not be tolerated for a moment in the study of any secular subject.

The American boys and girls who have learned the Bible in the ordinary Sunday Schools grow up with a gap not only in their literary education, but in their appreciation of history. It is a sad thing to have missed Job and Isaiah. It is an equally sad thing to have missed feeling the tremendous rôle that the Bible has played in human history. A distinguished French critic, a skeptic, once said that no man could be regarded as a man of culture unless he knew enough about Catholicism to understand the way in which the shoots and fibers of Catholicism permeate the modern world. The same kind of remark can be made about the Bible. A knowledge of the Bible and of the history of the Bible is as essential to a general comprehension of present society as to the development of literary taste.

If the universities can revive the study of the Bible they will establish a new claim to our respect.—*Chicago Tribune.*

The Shadow Lifted

By Virginia C. Castleman

Being a Sequel to "The Long Shadow"

CHAPTER I.

THE FIANCEE.

MORGAN TERRACE in Old England was open to receive a large number of guests one autumn. There had been the usual entertainments of a country house—riding, driving, music, amateur theatricals, and gunning. Mrs. Leighton Lowndes, the late Lord Morgan's sister, had been spending some months with her nephews, and acted as hostess for the guests, among whom were her own daughters and many other ladies of the fashionable world. For a year previous the house had been closed save for the apartments reserved for the numerous servants, over whom Nurse Gray, grown old in years and service, held strict supervision; but upon the return of the brothers to England, a general demonstration of welcome was extended to them by tenants and neighboring gentry; and, as before stated, Mrs. Lowndes had undertaken to receive for them the guests whose hospitality they wished to return. The gaiety was over at last, and the two brothers stood together in the entrance hall, after the departure of the last guest.

"What a relief to be ourselves again," said Guy, who had found his duties as the reigning lord somewhat laborious. As he spoke, he leaned wearily against the great carved mantel, the stoop in his shoulders quite noticeable in contrast to Neill's powerfully built, erect figure.

"It must have been an ordeal for you, Guy, with your distaste for company. I confess to rather enjoying a week or so of society now and then; and the sport is excellent."

"To one who rides and hunts like you, Neill, it must be glorious."

"I feel like a selfish dog, to have left so much entertaining on your hands; but the fellows would take me off to show them places—"

"And the young ladies would be delighted with your company when you were indoors," interrupted Lord Morgan, with an indulgent smile at his handsome younger brother, whose answering smile reminded Guy so forcibly of their father.

"I did leave you rather a good share of dowagers," said Neill, remorsefully, but yet with a twinkle in his dark eyes as they contemplated his elder brother.

"As to the winter campaign, Guy," he added, "much as I would enjoy a London season, it seems to me time to settle upon a career, if I am to have any. I have grown rusty since leaving Oxford, and my ambition needs stirring sadly, I fear. Shall it be Church, or the law? The latter suits me best, or probably I suit the latter best, to put the case rightly."

"You'd make a splendid Bishop," interposed Guy, with just a touch of irony, "and here's a good living to start with."

"As if I'd oust dear old Edwards for all the livings in England!" exclaimed Neill, indignantly. "No, no; honestly, I'm not a tenth good enough for the ministry, Guy."

"Will you let me decide for you, Neill, for the coming year?"

"Willingly, if you let me off from being a theologian."

"Then study along with me as it suits our fancy, and go up to London for the winter. I can't spare you, Neill." There was a wistfulness in the tone which caused Neill to look up quickly.

"See here, Guy, you're not hiding anything from me? I want to be with you, old fellow, but I can't waste my chances unless you honestly need me. The doctors haven't been frightening you, I hope?" and the speaker laid his hand affectionately upon Lord Morgan's shoulder, as he scanned the elder brother's face anxiously.

"The doctors are evasive," was the quiet rejoinder.

"You have been so much stronger of late," continued Neill; then he added, jocosely, "Why, I had hoped from certain recent intimations that the wedding bells of the old chapel would be ringing in Lord Morgan's bride."

A shade of sadness came into Lord Morgan's honest face.

"You don't think she cares, do you?"

"Cares? Why, man, I think she'd give a pretty quick affirmative to the question."

"And you believe her to be a suitable successor to our mother?"

Neill took a rapid stride up and down the room before replying, with some emotion:

"There are few women to compare with our mother," he said, in a low tone—"in fact, I have never seen one yet; but then, I am not in love, you know, which alters one's views of the case; but the young lady seems to me in every way suitable to grace your home."

"She suits me," was Guy's next remark, "but that is not all to be considered."

"You have less conceit than most men, Guy," said Neill, with somewhat of admiring reverence in his look. "It seems to me that is the chief requisite—your taste in the matter."

"Were you Lord Morgan, you would recognize some stronger claims; but there, it is useless to consider the subject further; at present it is out of the question, and those wedding bells must exist only in imagination. I must go to my room, now, and rest until dinner. How will you amuse yourself?"

"I have some letters to write; then I shall go to the stables to look after those bays for you. Tom says one of them was hurt in the runaway."

"Thank you! It relieves me of much anxiety to know that you understand horse-flesh." And Lord Morgan left the room.

"It is well I do have an eye to things. I fear Guy is worried about his health, or it may be it is the handsome Edna who is on his mind. How differently men love! Faith, an' if I loved a woman, I'd win her against all odds! But Guy sits down and lets others take his opportunities. It's the old proverb, I suppose of 'fools rush in.' I think I'll interview the doctors myself, and if there's a hint of serious indisposition, I'll throw my career to the winds, and take Lord Morgan back to Italy to spend another winter in idleness, which pastime is not altogether congenial for a man of action and ambition; but my brother is my all."

* * * * * * * * * * *

Edna Marshall sat in her boudoir one morning, toying with a letter which bore the Morgan seal. She was a beauty of the Spanish type, with rich coloring and almond-shaped dark eyes; her face was the regulation oval, around which clustered curls of a raven black. There was a certain coldness in her expression somewhat at variance with the full, red lips and dimpled cheeks.

"So he is coming to see me this evening—the young Lord of Morgan Terrace—and for a purpose. He has been long enough in making up his mind to deserve some coquetting for awhile; but he is pretty deeply in love, judging by other suitors, and perhaps it would be hardly wise to trifle until I'm sure of the game. I shall enjoy reigning mistress of that great mansion; but I wish the brothers could change places in age and rank—that magnificent young Apollo would match me well!" and she glanced over her shoulder at her own reflection in the long mirror, adding, as she viewed her charms: "What a pity beggars cannot be choosers in this crooked world."

Few would have considered Edna Marshall poor, to look around the luxurious apartments of her home; but she was dependent in a measure upon the whims of a rich aunt, who indulged and thwarted her niece by turns, while surrounding the young beauty with extravagances in the shape of jewelry, and silks, and laces; and under this thraldom this proud young woman chafed and longed for a wider sphere of sovereignty. And Lord Morgan was her hope of release.

"How strange," murmured Edna, in a rare moment of reflection, "that Lord Morgan, plain-featured, true-hearted, intellectual, should fancy me, a mere fortune-hunter," and a bitter smile curved the beautiful lips of the speaker as she arose to ring for her maid. That evening, arrayed in loveliest of gowns, she received the expected guest, and had placed upon her tapering finger the engagement ring—brilliants that matched her sparkling eyes. Ere long the rumor of the coming wedding became an established fact; and Morgan Terrace underwent great preparations to give due welcome to the coming of Lady Morgan to the lordly mansion.

Neill was master of ceremonies, and looked after Guy's estate with the old enthusiasm, for he felt relieved to see Lord Morgan had improved in health and spirits since the engagement had become a settled fact. For himself, Neill Morgan looked forward to hard study after the wedding was over with, and had his books sent on to his London rooms for future use. One room in all the vast building remained untouched—their mother's boudoir—and it was there the younger son came one evening in the twilight to muse awhile. As he sat in a favorite

armchair facing the west and noticed how the ivy had grown over the casement, and one spray had wound itself about his mother's harp, he felt the eyes of the face in the portrait hanging near fastened upon him—as the eyes in oil paintings have a knack of following one—and again the fancied resemblance to the little Charlie of long ago took strong hold upon him, and sent his thoughts across the waters to that Monteagle he had never seen. Something prompted him to answer her last long unanswered letter; and something else in his heart made him long to follow the letter to the mountain home and see for himself into what form had developed the child of his youthful dreams. He pictured her to himself as he sat there in the twilight—a tall, stately maiden, with sparkling blue eyes and light hair; but his mind always came back to the child Charlie, with long locks waving about her pale little face and a smile as radiant as the springtime encircling the red lips. He wondered, as he arose to go in search of writing materials, if the woman Charlotte would look like his mental picture of her any more than he, the broad-shouldered, six-footed man, resembled the ten-year-old traveller of childhood days; but he smiled to himself as he began to write, so real seemed the presence of her to whom he penned the lines. Neill wrote an account of the great preparations going on at Morgan Terrace for the reception of the beautiful bride, and Edna would have been as interested as Charlotte could she have read the description of herself which Neill Morgan sent across the Atlantic the following day.

A week before the appointed day, Lord Morgan was taken suddenly ill, having had a severe hemorrhage from the lungs, and the physicians ordered him to go immediately southward to spend the coming winter. The wedding was postponed, although Guy himself urged that it should proceed; but his weak state made any unusual excitement to be feared for him, and the matter was settled by Neill's accompanying him to a beautiful villa on the Mediterranean coast, in hopes of a speedy restoration to his normal health. The two brothers were inseparable, and never was nurse or physician more tireless than Neill Morgan in ministering to the sick man's need; his strong nature went out protectingly to the weaker brother; and he would gladly have given to Guy some of that wonderful physical strength which he possessed; but it was not so to be. Though Lord Morgan rallied at first, after Christmas another reaction came, and he went into rapid decline. In March, Neill Morgan returned home to bury his brother in the chapel vault where lay those other precious dead, and for the second time within two years, Morgan Terrace changed masters. Alone in the world as to all near kinsmen, the strong man was for a time overpowered with his grief; but at length he roused himself to put his brother's things in order, so far as in his power lay. His first duty was to call on Edna Marshall, the once affianced bride of the dead man; and to this end Neill took the journey up to London one day in April. Edna came down to meet him, attired in becoming mourning, not too heavy, but sufficiently so to attest her respect for the dead; and there was a subdued sadness in her voice and manner which was not wholly feigned, as the new Lord Morgan touched briefly upon the immediate circumstances of his brother's death, and delivered some last messages for her. He did not tell her that there was one wish of Guy's yet to be fulfilled, which might concern them both in future. Neill wished time to consider the matter, and his brother was dead but six weeks in all. He could not bear to dwell upon the subject yet until his mind was more fully made up.

Meanwhile, that night in her room, Edna Marshall cast an exultant glance at her reflected beauty, and thought that at length the wheel of fortune was bringing to her more happiness than that for which she had dared to hope.

"What else," she questioned, "could have meant that tender pressure of the hand in parting?" and why should she not still be Lady Morgan, the proudest beauty in the English realm?

(To be Continued.)

Including Cardinal Pole, nine Prelates of Canterbury are to be found in the list of Chancellors of the University of Oxford. The first three—Winchelsey, Courtenay, and Bouchier—held the office before their elevation to the throne of St. Augustine. Morton, the author of the celebrated "fork," was actually Primate, Cardinal, and Chancellor of England, when he added the Chancellorship of Oxford to his honors. Save for the red hat, to which he never attained, the same may be said of Warham. The three who remain to be mentioned are Bancroft, Laud, and Sheldon.—*The Guardian.*

The Family Fireside

MEANINGS OF SOME WELL KNOWN NAMES.

By Lora S. La Mance.

EVERY surname means something. Some of our most famous names had a humble beginning. Take our writers, for instance. Dr. Buckley's ancestors lived in the meadows where silver-barked "bucks" or beeches grew. Oliver Wendell Holmes' forefathers lived in a holm or small island; Louise M. Alcott's in a cottage shaded by an alder tree, and James Russell Lowell's by a hillside spring. Henry Ward Beecher's fathers lived either by the sea's beach, or in a beech wood. His famous sister, Harriet Beecher Stowe, in her marriage name commemorates some first name-bearer who lived by a stoke or stow, a stockade for defense in feudal times. Frank R. Stockton's name has exactly the same meaning.

The poet Aldrich's ancestors lived on an alder ridge; Lucy Larcom's fore-parents lived in a deep, basin-like valley where larches grew; Dryden's, in a home in a dry meadow; Will Carleton's, in a carle's or backwoodsman's humble clearing; while Algernon Swinburn's ancestors lived on a hog branch or wallow. Except the Larcom home, everyone of these was an unpoetical habitation.

Historian Ridpath's name denotes a "ride-path," *i.e.*, a bridle-path in a part of the country too wild and sparsely settled for regular roads. Historian Bancroft's progenitors lived in as wild a locality, for the name means "the wood infested by bandits." Trowbridge's name denotes a distant bridge; John G. Whittier's name stands for "chalk banks," and Edward Eggleston's name refers to the clearing nearby an eagle's nesting place.

Other names with which we are familiar have as explicit meanings. Robert G. Ingersoll's and Senator Ingalls' names meant the same: Ingra's *sael* or hall, and reach back a thousand years. Clara Barton's fathers lived at the "barley *ton*," or town, doubtless a large manor or farm, with a town-like collection of barns, granaries, and stables. Mrs. Livermore's name denotes a moor or waste land where hares or rabbits ("leverets") abound. A thousand years ago General Robert E. Lee's ancestors lived in a quiet, wind-sheltered haven upon the storm-swept coast of Normandy. General Custer's fathers were "men of the coast," upon the Baltic Sea, while the Howe of Julia Ward Howe's name is from the "How-of-the-Mearns," as the richest part of the broad valley of Strathmore, Scotland, is called. The great Wesley's name is old Saxon for west meadow. Bishop Vincent's name carries us back to "one who lives by the Church of St. Vincent de Paul." President Roosevelt's name is a Dutch one, and means "a rose field."

Washington is a meaty name, and has gone through many changes. In its first form it denoted "the home of Wessa," a Saxon leader before the time of William the Conqueror, 1066. Breckenridge is the mountain-top or ridge where the brake fern grows. Luther Burbank, the wizard of horticulture, who crosses fruit upon fruits, and evolves hybrids such as man or nature never knew before, has a name peculiar as his genius. It was originally berme-bank. Every canal has its towing-path. On the other side the bank is left as it was cut through, save where deep and treacherous cuts have been made. In such places berme-banks are constructed, a leveled place at the canal's brink to intercept the sliding earth from above. Someone built a cottage, perched like a bird on a berme's narrow hold, and thus the name came.

Senator Depew has a striking name. In central and southeast France there are mountain chains containing several peculiar cones, or dome-like lofty peaks called "*puys*." A "puy" means a well or vent, and these pyramidal mountains, covered with verdure to their very apex, show by their sunken-in tops the basins or craters of extinct volcanoes. Depew is believed to be derived from one of the earliest surnames, Mont de Puy, named from the Mont de Puy Vieux, the highest puy in the district of Haute Vienne. This extinct volcano is 3,200 feet above the sea, a most striking feature of the landscape. The Depew, De Puy, De Preux, Deprose, and Puitt families derive their name from this Mont de Puy family. Huguenots that scattered to the four winds, and took whatever version of the original name was given to them by their adopted countrymen.

PENCIL POINTS.

By the Rev. Cyrus Mendenhall.

OUR public school system is something of which we are justly proud. One feels a diffidence in offering what may seem a criticism. There is a feature which perhaps cannot now be helped.

The present methods deal with the mass and not with the individual. Personal bent is not a factor taken into account. If there are any peculiarities they are lost in the endeavor to make all alike at graduation.

The dull student is goaded to desperation to keep up to the average, and sometimes he who is apt at memorizing is prevented from going ahead. There seems to be an excess of mechanism. We turn our children into the educational mill with their differences in temperament, in physique, and in brain power, and expect them to be turned out in due time precisely alike.

Perhaps there is no remedy at hand, but one would be desirable. I am sure the teachers are not to blame. The system needs correction. There have been many important changes for the better during the last twenty-five years. We may reasonably look for greater things in the future. There is not nearly so much cramming as formerly. The mind is not a bag into which facts, figures, and fancies are to be packed.

There never was a better time in which to live than now. The "good old times" are not to be compared with the present. But have we made it all it is? Thanking the All-Father for tillers and toilers of the past, let us ever remember that past achievements are not enough for us. We must push forward and in our turn help humanity. The faithful Christian life of to-day will create a result for God to-morrow.

Plant, water, harvest earnestly and conscientiously, and God will not withhold the increase. Eternity will reveal it, even though time seems to fail, good deeds are not lost.

"What is excellent, as God lives, is permanent."

Do you suppose God minds it very much when we find fault with the way He permits things to go?

For instance, there is the weather, an inexhaustible theme of conversation and constant cause of complaint. He so often sends too much rain, or lets the sun shine so continuously that an over production of crops results and prices are low.

If this rain, which the good Book says is sent to bless "the just and the unjust," would come along with sunshine in such a way, and at such a time, as not to interfere with my plans, might it not be better?

The late springs, early autumns, long winters—well, really, if the dear Father is as sensitive as some of us—He must grieve. Any way this we know—"He remembers our frame, that it is but dust," and withal He is longsuffering and full of mercy. Forgive us our murmurings and our pettiness.

There are circumstances where it is a virtue to "stand still" and to be still. This is more difficult than activity. A place may be reached in the life of the strongest and most active, where they can do much more real good by being content to do but little. It is a poor philosophy and poor Christianity as well, that allows one to chafe against limitations that cannot be removed. This, and more like it, we preach and write; to practise it, "Ah! there's the rub."

Someone has well said, "There are degrees in the results of wrong doing; and one bad action is more or less harmful than another, but the continually ramifying influence of even the smallest misdemeanor is impossible to estimate."

It is true that a petty attention to detail may not be so wise as a comprehensive sweep and a long line, but in morals nothing is wholly insignificant. Jesus taught this by parable and example. He said, "He that is faithful in that which is least is faithful in that which is much."

Some old illustrations make it clear. We think a little theft of no account if the wronged one is a railroad corporation, so complacently ride twice or thrice on the same ticket, if the conductor fails to collect, and "glory in our shame." A child may be taught to cheat and to lie by "sitting up small" so that he may pass for under age and a few cents be saved.

In selling a farm, or the fruit of it, a horse, or a house—but then, why go on with illustrations, when out of your own experiences or observations you can find better?

These are not nearly so bad as defaulting, forging, highway robbery, pocket picking, and the like—so let us "thank God we are not as these poor publicans!"

I heard a mother endeavor to enforce obedience by telling her little one that "the man would cut her ears off." No, the woman was not a heathen, nor was she a "copper colored savage," but an average mother.

Somewhere I read or heard of a father and mother who wished to ride in the evening without their six-year-old encumbrance, so they told him it was too cold to go, they had given it up, and he must go to bed. When they supposed him asleep they started. The boy heard the rumble of wheels, jumped from his crib, and in the moonlight saw his parents going away without him. He turned to the nurse and said: "There go two of the biggest liars in Chicago!"

"White lies," so-called promises never meant to be redeemed, and threats not intended for fulfilment, do great harm. These things re-act. I fear that instruction in the Catechism, family prayers, and Scripture sentences may not remove the curse of these thoughtless acts. What we do impresses children more than what we say or teach.

HOUSEHOLD HINTS.

The smaller a roast the hotter should be the oven at first, that the least possible amount of its delicate juices may escape.

In making bread, rub a little sweet lard or butter over the top as often as it is kneaded, and it will not rise more quickly, but have a soft, delicious crust when baked.

Breadcrumbs for covering the top of scalloped and other baked dishes should be buttered evenly before they are spread, not put on plain, with bits of butter scattered over.

If meat be allowed to stand a little too long before cooking, a slight sprinkle of sugar over it just before taking it from the fire will remove the unpalatable taste.

Bread should never be covered with a cloth when taken from the oven, but laid on the side and allowed to become perfectly cold; then keep in a closely covered tin box without any wrappings.

If rice is not disturbed during the process of boiling, the berries will be whole, dry, and easily digested. A few drops of lemon juice added to the water will make it whiter and finer flavored.

If a small piece of bread is put upon the point of the knife while peeling and cutting onions it will prevent the tears from flowing.

While the nutritive value of cabbage is less than almost any other vegetable, its digestibility when eaten raw makes it a valuable addition to the semi-invalid's limited bill of fare. Shaved very fine, thrown into cold water until crisped, drained and served with a French dressing of lemon, vinegar, and salt, it can usually be assimilated without unpleasant after results.

Rice and orange marmalade constitute a delicious pudding. Simmer a quarter of a pint of rice in a quart of milk till it is very soft and thick. Add a teaspoonful of salt, four tablespoonfuls of sugar, a little cream and let all cool together for a few minutes. Pour into a pudding dish and bake till it is set. Spread over the pudding a thick layer of orange marmalade and over that a meringue and return to the oven until the top is lightly browned. It should be served cold.

This good old recipe for scrapple is the genuine Pennsylvania article. Simmer a pig's head (putting it on in cold water) until all the "good" has been extracted from it; strain and stand away to cool. When cold remove the cakes of grease and put stock on the stove, seasoning to taste with pepper, salt, and sage. Now thicken with fresh corn-meal, as for mush, and cook slowly for two or three hours; pour into pans to harden; slice, and fry as mush for breakfast or luncheon. Any meat stock may be made a basis for scrapple, that of beef making the mush particularly nutritious.

A good many people are lovers of mince pie, and in its manufacture brandy or similar spirits are frequently used. A good many other persons do not believe in the use of any alcoholic beverages as flavoring for an article of food. To such a recipe for a "temperance mince pie" may prove acceptable at this time, when the pies are in order: One and one-half pints of chopped meat, three pints of chopped apples, one-half pint each of vinegar and fruit syrup, two pints of sugar, one pint of raisins, two tablespoonfuls of cinnamon and a grated nutmeg. Before putting on the top crust drop over each pie bits of butter.

The first and great essential to making good soup is stock. To make stock, take the liquor left after boiling fresh meat, bones large or small (crack the large ones that the marrow may be extracted), trimmings of meat, bones and meat left over from a roast or broil; put any or all of these in a large pot or soup kettle with water enough to cover them. Let simmer slowly over a steady fire (never let it boil), taking care to keep the cover on and stirring frequently, pour in now and then a cup of cold water and skim. If it is fresh meat or bones, commence with cold water; if cooked, with warm water. Bones are as useful as meat in making stock, as from them it gets gelatine. A quart of water on the average is enough for a pound of meat. Six to eight hours will make it fit for use; let it stand over night, then skim off the fat and put in an earthen jar and it is ready for use.

Church Kalendar.

Oct. 1—Thursday.
" 2—Friday. Fast.
" 4—Seventeenth Sunday after Trinity.
" 9—Friday. Fast.
" 11—Eighteenth Sunday after Trinity.
" 16—Friday. Fast.
" 18—St. Luke, Evangelist. Nineteenth Sunday after Trinity.
" 23—Friday. Fast.
" 25—Twentieth Sunday after Trinity.
" 28—Wednesday. SS. Simon and Jude.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Oct. 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.
" 11—Dioc. Conv., Albany, Michigan City.
" 12—Dioc. Conv., Michigan.
" 18—Dioc. Conv., New Hampshire, Honolulu.
Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

THE Rev. F. M. BACON has accepted charge of St. Luke's Church, Wymore, Neb., resigning that at Star Prairie, Wis.

THE Rev. ROBT. HENRI BARNES, recently of Salt Lake City, has been placed in charge of the Church of the Redeemer, Superior, Wis.

THE Rev. HARRY HOWE BOGERT has accepted a unanimous call to the newly organized parish of St. Mary's-by-the-Sea, Point Pleasant, Diocese of New Jersey, and has entered into residence.

THE Rev. RUDOLPH E. BRESTELLE has accepted charge of the Church of the Incarnation, Knoxville, Pa., made vacant by the resignation of the Rev. Mr. Juny. He has already entered upon his labors.

THE Rev. ANDREW E. DUNHAM of Camden, N. Y., has been placed in charge of St. George's Church, Pittsburgh, Pa., and of the Messiah, Sheraden, Pa., with residence at the latter place.

THE Rev. RICHARD M. HARDMAN, rector of St. Peter's Church, Sheridan, Wyoming, has accepted a call to Trinity Church, Kansas City, Kansas, and will enter upon his new duties on November 1st. After Oct. 26th, address accordingly.

THE Rev. JAMES B. HAWKES may be addressed for the present, care of The Diocesan House, 1 Joy St., Boston, Mass.

THE Rev. D. C. HINTON, now curate at the Church of the Advent, Boston, has accepted a call to the rectorship of St. Ann's Church, Dorchester, Mass., upon the duties of which he will enter Nov. 1st.

THE Rev. ARTHUR B. LIVERMORE has become vicar of Trinity Chapel, Columbia, S. C., and may be addressed at 721 Indigo St., in that city.

THE address of the Rev. F. A. MCELWAIN will be 3708 Wyandotte St., Kansas City, Mo., for the present.

THE address of the Rev. EDWARD J. MCHENRY is 110 N. 50th St., Philadelphia.

THE Rev. CHAS. H. MCLANE, for the past five years rector of St. James' Church, Downingtown, Pa., has received a call to become rector of All Saints' Church, Philadelphia.

THE Rev. JAMES NOBLE has resigned Grace Church, Jefferson City, Mo., and goes to the Diocese of Kansas.

THE Rev. G. H. PATTERSON has resigned St. Paul's Church, Nantucket, Mass.

THE Rev. P. B. PEABODY, recently of Minnesota, has assumed charge of missions at Sundance, Cambria, and New Castle, Wyo., with residence at the former place.

THE Rev. RICHARD D. POPE of St. Paul's, Brooklyn, has accepted a call to the rectorship of Trinity Church, Tivoli-on-the-Hudson, N. Y.

THE address of the Rev. FREDERICK A. REEVE is 98 Pinckney St., Boston, Mass.

THE Rev. W. W. TAYLOR has resigned the rectorship of St. Peter's Church, Hazleton, Pa., and accepted missionary work in the Diocese of Western Michigan. His address is Mt. Pleasant, Isabella County.

THE Rev. SAMUEL N. WATSON, D.D., enters, on Nov. 15th, upon the rectorship of St. Paul's Church, Akron, Ohio.

THE Rev. WILLIAM WESTOVER has become chaplain of Wolfe Hall, Denver, Colo.

ORDINATIONS.

PRIESTS.

OHIO.—On Sunday, Oct. 11th, at St. Paul's Church, Cleveland, the Rev. HALSEY WERLEIN, Jr., was ordained to the priesthood by the Bishop of the Diocese. The Preface to the Ordinal was read by the rector of the parish, who was also the gospeller; the sermon was preached by the Rev. A. A. Abbott, Archdeacon of the Diocese, who was also the epistoler, and the candidate was presented by the Rev. A. C. Jones, Ph.D., all of whom joined in the laying on of hands. The Rev. Mr. Werlein, who is the son of a Methodist minister, came a few months ago from the curacy of St. George's Church, St. Louis, to be curate in the parish in which he was ordained.

DIED.

HODGE.—Monday, Oct. 12, at the residence of her son, the Rev. Charles R. Hodge, Selma, Ala., Mrs. MARY C. HODGE, in the 83d year of her age.

LE LIEVRE.—Departed this life in Rochester, N. Y., Sept. 3, 1903, HANNAH A. EWING, widow of the late James N. LE LIEVRE.

"The pure in heart . . . shall see God."

MEMORIAL.

THE REV. HENRY R. PERCIVAL, D.D.

Rectory Church of St. John Chrysostom.
PHILADELPHIA, Oct. 8, 1903.

At the regular stated meeting of the vestry of the Church of St. John Chrysostom, held in the rectory on the above date, the following was unanimously adopted:

"Resolved, That in the death of the Rev. Henry R. Percival, D.D., the Church of St. John Chrysostom has lost a great benefactor and a friend, who always both by word and deed, proved his deep interest in the life and welfare of the parish of St. John Chrysostom.

"Resolved, further, That this expression of the feeling of loss to the parish in the death of the Rev. Dr. Percival, be spread upon the minutes of the vestry; and that the Secretary be instructed to send a copy to Miss Percival, together with an expression of profound sympathy with her for the loss of her brother.

"JOSEPH SHERLOCK, *Rector.*
"FRANK S. KNEEDLER, *Secretary.*"

OFFICIAL.

A meeting of the COMMISSION FOR CHURCH WORK AMONG COLORED PEOPLE will be held at the residence of Bishop Satterlee, 1407 Massachusetts Ave., Washington, D. C., Friday, Oct. 30th, at 11 o'clock.

T. U. DUDLEY, *Chairman,*
B. D. TUCKER, *Secretary.*

AN INDIAN PRIEST FROM WYOMING.

Many of your readers will be interested to know that the Rev. Sherman Coolidge of the District of Boise is to attend the Missionary Council, and at the request of Bishop Funsten, will remain in the East until about Dec. 15th, to speak on behalf of the Church's work among the Indians of the District. Mr. Coolidge is himself an Arapahoe, and for several years as a priest of the Church has been doing telling work among his own people at Fort Washakie and the surrounding country. I shall be glad to hear from any of the clergy who would like to invite Mr. Coolidge to address their congregations. Mr. Coolidge speaks English excellently.

JOHN W. WOOD,
281 Fourth Ave., New York.

GIRLS FRIENDLY SOCIETY IN AMERICA, 1903.

The annual meetings of the G. F. S. A. will take place in Chicago, Ill., on Nov. 3, 4, 5, 6.

The Central Council will hold its first meeting on Tuesday, Nov. 3.

The service of Holy Communion will be at Grace Church at 8 A. M. on Wednesday, Nov. 4.

The Associates' Conference will be held on Thursday, Nov. 5, at 2:30 P. M.

All Associates and Churchwomen are cordially invited to attend the service and meetings.

EVE ALEXANDER.
October, 1903. *Gen. Sec. G. F. S. A.*

WANTED.

POSITIONS OFFERED

CLERGYMAN.—Grace Church, Huron, South Dakota, wants an unmarried clergyman to take charge of the parish. Moderate Churchmanship. Address J. W. CAMPBELL, Warden.

ORGANIST.—Wanted an organist in a rapidly growing city of North Carolina, a beginner, capable of playing the Church Service reasonably well. Salary small at present, but fine opportunity to give musical instruction of any kind. Vested choir with choirmaster. New, two-manual, thirteen-stop organ. Address, Rev. H. BALDWIN DEAN, 409 North Elm St., Greensboro, N. C.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—The advertiser—of many years' experience—recently from Victoria College of Music, London, and at present holding an appointment in Eastern city, desires a change, where there is a good opening for high-class teacher of vocal and instrumental music. Address, R. G. S., care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, English trained, thoroughly qualified and experienced, desires position. Fine player and successful choir trainer; earnest worker, Churchman and communicant, single, aged 30. Accustomed to large organ and choir, good musical services, recitals, cantatas, etc. Highly recommended by Bishop, clergy, and profession, first-class testimonials. Good organ and salary essential. Address "ORGANIST," Box 75, Cooperstown, N. Y.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th St., New York.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

APPEALS.

CHRIST CHURCH HOME, SOUTH AMBOY, N. J.

An earnest appeal is made for help in carrying on the work at Christ Church Home, South Amboy, N. J. It is a Home School for orphans and other children, founded in 1857, and originally endowed for eighteen. The number that can be received is twenty-five, but the funds have from various causes been reduced during the last few years, and are now wholly inadequate for the growing needs of the Home. Donations or annual subscriptions will be gratefully received by THE SISTER IN CHARGE.

[Indorsed by the Rev. H. M. P. Pearse, rector Christ Church, and by the Bishop of New Jersey.]

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

***The Spirit of Missions* tells of the Missions'**

ress, and is fully illustrated. Price, $1.00 year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the receipt of the following gifts for the St. John's College Building Fund: Christ Church, Alexandria, Va., $9.21; All Saints' Parish, Frederick, Md., $2; All Saints', Hoosac, N. Y., $33.75; Mrs. A. L. Hopkins, $50; Mrs. Robert W. Nesbit, $25; Woman's Auxiliary, St. John's Church, Williamstown, Mass., $5; St. Mark's Church, Adams, Mass., $4.33; Emmanuel Church, Newport, R. I., $100.

Contributions from givers in the United States, $13,804.91. Contributions in the field from Chinese givers, $6,454. 95. Amount needed to complete the fund, $4,740.14.

CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, $76.13; Miss Bessie L. Dickson, Princeton, N. J., $3.00; Rev. R. R. Harris, Florence, Ala., $1.00; A Priest, Chicago, $10.00; Wm. H. Cox, West Orange, N. J., $4.65; Rev. Fred T. Bennett, Prescott, Ariz., $1.50; Total, $96.28.

[In Acknowledgments made Sept. 26th, one item noted as $2.00 was misprinted for $1.00. This has apparently thrown the footings out to that extent, though the totals were correct and the item noted incorrect.]

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Jesuits in Great Britain. An Historical Inquiry into their Political Influence. By Walter Walsh, F.R. Hist. S., author of *The Secret History of the Oxford Movement, The Religious Life of Queen Victoria,* etc. Price, $3.00 net.

The Autobiography of Leigh Hunt. With Reminiscences of Friends and Contemporaries, and with Thornton Hunt's introduction and Postscript. Newly edited by Roger Ingpen. Illustrated with Portraits. In two volumes. Price, $7.50 net.

Note-Book of an Adopted Mother. Experiences in the Home Training of a Boy. By Eleanor Davids. Price, $1.00 net.

The Dew Babies. By Helen Broadbent. With 72 illustrations by W. T. Whitehead. Price, $2.00.

India-Rubber Jack. By W. C. F. Richardson. With 28 colored Pictures by General Sichel. Price, 50 cents.

Essay-Writing for Schools. A practical exposition of the Principles of this form of Composition, illustrated by models and by examples drawn from the English classics; and designed to meet the requirements of the Public Examinations. By L. Cope Cornford, author of *English Composition: A Manual of Theory and Practice.* Price, $1.00 net.

LONGMANS, GREEN & CO. New York.

Christian That. A Novel. By M. E. Francis (Mrs. Francis Blundell), author of *Flander's Widow, The Manor Farm,* etc., etc.

OXFORD UNIVERSITY PRESS. (American Branch.) New York.

Altar Services: *The Collects, Epistles, and Gospels,* with the Order for the Holy Communion, and Other Offices from the Book of Common Prayer. To which is added *The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons.*

THOMAS WHITTAKER. New York.

Sonnets and a Dream. By Wm. Reed Huntington. Second edition. Price, $1.00.

HOUGHTON, MIFFLIN & CO. Boston.

A Listener in Babel. Being a Series of Imaginary Conversations held at the close of the last century and reported. By Vida D. Scudder. Price, $1.50.

Lieutenant Under Washington. A Tale of the Brandywine and Germantown. By Everett T. Tomlinson, author of *The Boys of Old Monmouth, Under Colonial Colors, Camping in the St. Lawrence,* etc., etc. Price, $1.20 net.

The Gentle Reader. By Samuel McChord Crothers. Price, $1.25 net.

Long Will. A Romance. By Florence Converse. Price, $1.50.

The Christ Story. By Eva March Tappan. Profusely Illustrated. Price, $1.50 net.

DREXEL BIDDLE. Philadelphia.

Cogitations of a Crank of Three-Score Years and Ten. By Septimus Winner, author of *Listen to the Mocking Bird, How Sweet are the Roses,* etc.

FUNK & WAGNALLS. New York.

Modern Practical Theology. A Manual of Homiletics, Liturgies, Polemics, Archaics, Pedagogy, Sociology, and the English Bible. By Ferdinand S. Schenck, D.D., Professor of Practical Theology, Theological Seminary of the Reformed Church in America at New Brunswick, N. J. Price, $1.00 net.

PAUL ELDER & CO. San Francisco.

Widows, Grave and Otherwise. Compiled by Cora D. Wilmarth. Illustrated by A. F. Wilmarth. Price, $1.00 net.

THE MACMILLAN CO. New York.
(Through A. C. McClurg & Co.)

The Black Chanter, and Other Highland Stories. By Nimmo Christie. Price, $1.50.

Vocal and Literary Interpretation of the Bible. By S. S. Curry, Ph.D. Introduction by Francis G. Peabody, D.D.

On the Wa-a Trail. A Story of the Great Wilderness. By Caroline Brown. Illustrated by Max Klepper. Price, $1.50.

DANA ESTES & CO. Boston.

More Five Minute Stories. By Laura E. Richards, author of *Captain January, Marie,* etc. With Illustrations by Wallace Goldsmith. Price, $1.00 net.

AMERICAN TRACT SOCIETY. New York.

The Rod That Budded. By Robert J. Miller, D.D. Price, $1.25.

Her Father's Family. By Adelaide L. Rouse, author of *Frontier and City,* etc. Price, $1.00.

GINN & CO. Boston.

Standard English Classics Series: *Macaulay's Life of Samuel Johnson.* With a Selection from his Essay on Johnson. Edited with an Introduction and Notes by Charles Lane Hanson, Instructor in English, Mechanic Arts High School, Boston. Price, 25 cents.

Loci Critici. Passages Illustrative of Critical Theory and Practice from Aristotle downwards. By George Saitsbury, M.A., Oxon., Hon. LL.D. Aberd. Price, $1.50.

College Entrance Examination Board Questions. Set at the Examination held June 15-20, 1903. Price, 60 cents.

Lessons in Physics. By Lothrop D. Higgins, Ph.B., Instructor in Natural Science in the Morgan School, Clinton, Conn. Price, 90 cents.

GERMAN LITERARY BOARD. Burlington, Ia.

The Bible and Babylon. A Brief Study in the History of Ancient Civilization. By Eduard Koenig, Doctor of Philosophy and Theology, and Professor in Ordinary in the University of Bonn. Translated from the German by Charles E. Hay, D.D. Price, 40 cents.

L. C. PAGE & CO. Boston.

The Romance of Old New England Churches. By Mary C. Crawford, author of *The Romance of Old New England Roadtrees,* etc. Price, 1 vol., $1.20 net.

Flip's Islands of Providence. By Annie Fellows Johnston, author of *Asa Holmes, Big Brother,* etc. Price, $1.00 net.

THE VIR PUBLISHING CO. Philadelphia.

Faces Toward the Light. A Book for the Devotional Home and for Sabbath Reading. By Sylvanus Stall, D.D., author of *Methods of Church Work; Talks to the King's Children,* etc. Price, $1.00 net.

RIVINGTONS. London.

The English Liturgy. From the Book of Common Prayer, with additional Collects, Epistles, and Gospels. Price, 42¢ net in sheets.

A. S. BARNES & CO. New York.

Within the Pale. The True Story of Anti-Semitic Persecutions in Russia. By Michael Davitt, author of *Leaves from a Prison Diary, The Boer Fight for Freedom,* etc. Price, $1.20 net.

J. B. LIPPINCOTT CO. Philadelphia.

The Temple Series:—

Abraham, and the Patriarchal Age. By Rev. Professor Duff, D.D., LL.D. Price, 30 cts.

David, the Hero King of Israel. By Rev. W. J. Knox-Little, M.A., Canon of Worcester. Price, 30 cts.

PAMPHLETS.

Second Annual Convocation of Colored Clergy and Congregations in the Diocese of North Carolina. Raleigh, N. C.

Catalogue and Booklet of *The St. Paul Normal and Industrial School.* Lawrenceville, Va.

An Argument against the Proposed Change of Name of the Protestant Episcopal Church in the United States of America. Delivered in the Convention of the Diocese of Georgia, at Savannah, May 14th, 1903. By C. B. Wilmer, Rector of St. Luke's, Atlanta.

Medial Spelling Blank. H. W. Shaylor and G. H. Shattuck. Boston: Ginn & Co.

Medial Writing Books. H. W. Shaylor and G. H. Shattuck. Boston: Ginn & Co.

A Kalendar of Hymns Ancient and Modern. For the Year of Grace 1904. Compiled out of the Oxford Helps to the Use of Hymns Ancient and Modern. By Robt. Sealy Genge, M.A., Senior Curate of the Parish Church of St. Mary, Handsworth. With Table of Lessons. Printed at Oxford University Press, London. Price, 2 pence net.

LOCATING A HOUSE.

Concerning the choice of a site for a suburban or village home, experience shows that the nature of the soil, the exposure with regard to sun and winds, and matters of drainage, are important considerations. An exposure which insures sunshine in winter and breezes in summer, and at least a gentle slope away from the building, are considered favorable general conditions.

The locating of the house on the lot calls for some thought; more perhaps than is commonly given. The finished effect desired should be kept constantly in mind. Mistakes at the start are hard to rectify. On the one hand, closeness to the street means convenience of access and an opportunity to develop a garden or otherwise utilize the space at the rear. On the other hand, location back from the street affords more seclusion and the opportunity to give the house an attractive fore-court for a setting. The tendency in many cities and towns is to set the house or houses too near the street. The front piazza is often a usual sitting place through several months of the year, and the sense of retirement, with a pleasant foreground, at these times would be much appreciated, while at the same time one would not be shut off from the passing life. But much depends on the point of exposure, the immediate environment and the habits of the household.

The house, in design and arrangement, should be planned with special reference to the individual site and surroundings, including the adjacent buildings, and the effect should be to harmonize the design as far as possible with these. The effort sometimes made to secure a striking individual effect is generally to be deplored, and the most satisfactory results are usually obtained by making the house fit easily and naturally into its place and appeal to the sense of fitness.—*Good Housekeeping.*

The Church at Work

CHURCH CONGRESS.

The arrangements for the Church Congress at Pittsburgh are nearly completed. The gathering promises to be of unusual interest this year, and the list of topics and of writers and speakers is a sufficient guarantee of this. The Churchmen of Pittsburgh will provide for all the writers, speakers, and members of the executive committee, and will be glad to do what they can to obtain reasonable accommodations for all others desiring to be present. For information as to hotels, boarding houses, etc., application may be made to Mr. H. P. Bope, Carnegie Hall, Pittsburgh.

The opening service will be in Trinity Church and the preacher will be Bishop Vinton. The business sessions will be held in the large and beautiful Carnegie Hall, Pittsburgh.

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Rev. Quincy Ewing Not Received in Birmingham.

The Rev. Quincy Ewing, rector of St. James' Church, Greenville, Mississippi, had been called to the rectorship of the Advent, Birmingham, and was to have held services for the first time on Sunday, Oct. 11th. In the meantime, however, according to the secular papers, the Bishop of Mississippi had given letters dimissory only with a proviso stating that Mr. Ewing had performed the so-called marriage of the Rev. Charles Morris two years previously, which was vigorously condemned by most of the diocesan clergy and also by The Living Church at that time. It is stated also in the secular papers that the Bishop of Alabama will probably refuse to receive Mr. Ewing's papers. It will be remembered that Mr. Morris was afterward deposed, but no presentment was made against Mr. Ewing. The latter did not conduct the services, therefore, on the day when his rectorship was to have commenced.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Archdeaconry at Cooperstown.

The programme for the Archdeaconry of Susquehanna, which was in session at Christ Church, Cooperstown, Oct. 15th and 16th, included an opening Evensong with addresses on the general subject "Our American Situation," treated by the Rev. W. A. Masker, Jr., and the Rev. T. G. McGonigle. At the high celebration next day the Rev. J. W. Foster was preacher. There was an elaborate luncheon in the rectory after the service, when the Bishop of New York and the Archdeacon, Dr. Parke, made happy addresses, and a ride on the beautiful Otsego Lake followed. Other subjects discussed later were "Some Thoughts on the Prayer Book," by the Rev. E. R. Armstrong; "Organization," by the Rev. Charles Temple, and a closing address by Bishop Potter.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

The Late Mr. Hibbard—Convocation at Fulton.

The sad news of the passing of that liberal, whole-souled man, Mr. Wm. G. Hibbard of Chicago, chronicled in the last issue of The Living Church, touches many hearts in this Diocese, especially in Cortland and Homer, where he visited nearly every year. Calvary Church, Homer, received its well-located and admirable rectory from Mr. Hibbard, one year ago, as a memorial to his father and mother. Within a year he added to former substantial and timely gifts to Grace Church, Cortland, and thus enabled that parish to acquire more land and greatly to increase the value of its property. He loved to help Church and charitable projects, and his good business judgment made him a wise steward. His works follow him.

The Convocation of the Fourth District (Rev. W. DeL. Wilson, Dean) held its fall meeting in Zion Church, Fulton (Rev. A. H. Grant, rector). Bishop Olmsted and twenty-two clergymen were present. The Dean presented a brief report of the conditions throughout the District, which comprises three counties and part of a fourth county. Bishop Olmsted made an effective, earnest address from St. John iii. 16, pleading for more zeal for Missions, and less parochialism. He spoke encouragingly of the "Apportionment Plan" in this Diocese, and showed how interest in it was growing. At the business session, a committee consisting of the Rev. Messrs. Babcock, Hyde, Mott, Coddington, and Huntington was appointed to consider the advisability of forming a layman's missionary league and to report at the next convocation. The Rev. F. N. Westcott delivered an effective, helpful sermon on "Haste to get Rich," urging more patient continuance in well-doing and less eagerness to behold spiritual and material results. "Methods of raising money for Church Support" was the title of an essay by the Rev. Fred'k B. Keable, read at the afternoon session. It was followed by earnest general discussion. Convocation adjourned after a cordial vote of thanks for hospitality, etc.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

New Chapel for Canton—Parish House for Lancaster—Notes.

On Sept. 28th, ground was broken for a $1,500 chapel at Canton, by the Rev. Sidney Winter, priest in charge.

The Rev. Dr. Breed, rector of St. James', Lancaster, laid the cornerstone of a $16,500 parish house Sunday, Sept. 27th. In outward appearance it will resemble an old colonial mansion. The basement will be choir-room and gymnasium. On the main floor the library-room (to be named the Kerfoot Library) and the Primary Sunday School room. This room and the main hall open into the Sunday School room and auditorium with a seating capacity of 300. On the second floor there will be large, double parlors reaching across the entire front of the building, and two large guild rooms. The third floor will be given to the Orphanage and the domestic part of the building.

Owing to a vacancy in the chaplaincy of Lehigh University, Sunday services in the College Chapel have been discontinued for the present academic year. Extra care should therefore be taken by rectors of students to inform the clergy in South Bethlehem of young men who are members of the Church and residents of that university.

A costly pair of solid brass Eucharistic candlesticks have been presented to the Church of St. John, Ashland; the only request made by the unknown donor being that at a late celebration of the Holy Communion within the octave of All Saints' Day, petition shall be made for the repose of the soul of R. L. W., in whose memory the gift is made.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Parish House for Waukegan—Northern Deanery—Burial of W. G. Hibbard—Notes.

Ground has been broken for the new parish house to be erected at Waukegan.

As announced a Convocation of the Northern Deanery was held in Grace Church, Galena, of which the Rev. S. J. Yundt is rector, on the 13th. The opening services included addresses by the Dean, Dr. B. F. Fleetwood, rector of Waterman Hall, by the Rev. F. W. White of Grace, Freeport, and by Rev. J. M. Ericsson of St. Luke's, Dixon. After the business meeting of the next morning the members of the Deanery left for Dubuque, Iowa, the old French city on the right bank of the Mississippi, on the invitation of the rector of St. John's, Rev. John C. Sage, to participate in the session of the Waverly Deanery of Iowa. At 2 P. M. luncheon was served for those assembled in the Julien House; Bishops Morrison and Keator (late rector of St. John's), being present, with Deans C. J. Shutt and Fleetwood and fourteen other clerical members of the two deaneries. At 6 P. M. a reception was given by the Fellowship Club of St. John's, and a banquet provided for over 200 in the large guild hall Addresses followed; the appointed speakers being the rector, the Bishops of Iowa and Olympia, the two Deans, the junior warden of the church, and the parish secretary.

The Bishop has issued a circular requesting the clergy to ask for a generous offering on the 25th in aid of the diocesan Society for the Relief of Widows and Orphans of Clergymen, of which Mr. C. L. Raymond, senior warden of Trinity, is President, and Mrs. Lydia B. Hibbard of Grace, is Secretary and Treasurer. In the 13th annual report, just issued, it stated that the mark of $100,000 of invested funds is nearly reached, being now over $87,000.

The observance of the 18th in the interest of Sunday Schools has come with greater force than usual this year, in all our churches, by reason of the consistant, unremitting work of the Sunday School Commission; which is sure to result in greatly improving the system, and in effecting desirable change in many, if not most schools.

Coming events in the near future are: Oct. 22nd, Daughters of the King, at Grace; 30th, "Echo" meeting of the B. S. A. at Grace; Nov. 3, G. F. S. officials of America meet in Chicago; and about the same time formal opening of the new St. Mary's Orphanage on Jackson Boulevard.

Bishop Anderson was a leading speaker at the annual convention of the Canadian chapters of the B. S. A. in Toronto at the end of last week.

On the 4th inst., in St. Luke's, Evanston, the Bishop of Honolulu, in passing through Chicago on his way to the Missionary Council in Washington, pleaded the cause of his jurisdiction.

At the funeral of the late W. G. Hibbard on the 13th, every seat in Grace Church was filled. The comely arrangements were made by the rector, in accordance with the wishes of the bereaved family. The sentences were read by the Bishop of Michigan City, the psalms were chanted by the full choir, who also sang inspiringly Hymns 418, "O God, our help"; 616, "He leadeth me"; 398, "Hark! hark, my soul!" 501, "A charge to keep," and, as a recessional, 176, "For all

matins." The lesson was read, and the litany said by the Rev. W. O. Waters; the Creed and concluding intercessions, including "Gladstone's Prayer," by Bishop Anderson and the benediction was pronounced by the long-time rector and friend of the deceased, the Rev. Dr. Clinton Locke; who has also in *The Diocese* for October, a most thoughtful and kindly appreciation of his strongest supporter for over a third of a century.

When your correspondent came to Chicago a little over 22 years ago, the Cathedral and the Ascension alone had vested choirs in the Diocese. Calvary was the third, and St. James' after a considerable interval, came fourth. To-day there are at least 74. The last, organized only a little over a fortnight ago, is that of the mission of St. Ambrose, in charge of the Rev. Mr. Johnson, in Chicago Heights, a new and very thriving manufacturing suburb, some 23 miles out, on the line of the C. & E. I. Railroad.

The holding of a daily service in the Epiphany and in St. Andrew's, gives the Diocese at least 7 churches and chapels so supplying the people's spiritual needs. In the former the rector, the Rev. J. H. Hopkins, resumed this 9 A. M. service, instituted two years ago, on the morning of his return from his three months' summer travel abroad. In the latter, the Rev. W. C. DeWitt, or his associate, the Rev. G. B. Pratt, has been having these services in the chapel since the day of its opening, Oct. 4th; matins on Monday and Saturday, Holy Communion on Tuesday and Thursday, litany on Wednesday and Friday.

At the Church of the Epiphany an innovation has been introduced which promises to minimize, if not do away with, the objectionable features often accompanying Church bazaars, sales, etc. In their stead has been arranged a series of lectures on the evenings of the second Tuesdays in October and four following months, with an extra one in January. Tickets of admission are at the uniform rate of fifty cents; and all the parish organizations are taking an interest in their disposal. The first lecture was given by the rector on Oct. 13th, in Illinois Hall, the subject being "Shakespeare's Country," with selections from the great poet by Mr. George M. Krebs. On Nov. 10th, Mrs. Hopkins' theme will be "Mary Stuart"; on Dec. 8th the Rev. Dr. J. S. Stone, an authority, will give "The Mountains of Switzerland"; on Jan. 12th, the junior warden, Dr. D. R. Brower, will take for his topic, "A Cruise Among the West Indies," with lantern illustrations; on Jan. 26th there will be a musicale; and on Feb. 29th, the Rev. C. Scadding will tell of "London from the Top of an Omnibus," with 126 lime-light pictures.

The new Orphanage of St. Mary, now being occupied, will be formally dedicated on Nov. 3d.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

G.F.S. Convention—Death of Henry E. Sherwood.

The annual convention of the Girls' Friendly Society of the Diocese, was held at Norwalk and South Norwalk, on Tuesday and Wednesday, Oct. 13-14. On Tuesday afternoon, the diocesan council assembled at Grace Church, Norwalk (the Rev. James B. Werner, rector). A members' council convened at Trinity, South Norwalk (the Rev. Romilly F. Humphries, rector). An address was delivered by Archdeacon Hardy of New London. Papers were read by several of the members on "How the Girls' Friendly Society has been a Benefit to Me." At evening prayer, the sermon was preached by the Rev. Charles J. Sniffen of South Lee, Mass.

On Wednesday, after the early celebration in the chapel of the Holy Saviour, Norwalk, officers for the coming year were elected as follows: President, Miss Margaret Jackson of Middletown; First Vice-President, Miss Mary Johnson of Hartford; Second Vice-President, Mrs. R. R. Parker of East Haddam; Third Vice-President, Mrs. Keeler of Stamford; Secretary, Miss Potter of Farmington; Treasurer, Mrs. Smith of Stamford. Five new members were elected to the council. This was succeeded by the closing session. Papers were read on "The Labor Question with Relation to Girls" by Mrs. Jennings of South Norwalk, and Mrs. Biddle of New Haven.

Mr. Henry E. Sherwood, vestryman and Treasurer of Christ Church, Westport, has lately died, after a brief illness. Mr. Sherwood was a prominent citizen, filling many positions of trust, and his loss is deeply felt.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Resignation of Rev. M. B. Dunlap.

The Rev. Martin B. Dunlap, rector of Old Swedes (Holy Trinity) Church, Wilmington, has been obliged to resign because of continued ill health. Mr. Dunlap has been rector of Old Swedes since 1888. Since his rectorate the parish has maintained a kindergarten and entered into extensive settlement work. Mr. Dunlap is registrar of the Diocese. There is great regret felt by Churchmen throughout the Diocese that Mr. Dunlap's health should require complete change of climate. The vestry has granted him his salary for the coming year.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Woman's Auxiliary at Atlanta.

The semi-annual meeting of the Woman's Auxiliary of the Archdeaconry of Atlanta was held at St. Philip's Church, on Tuesday, Oct. 13th. After Holy Communion Mrs. Nellie Peters Beach, Organizing Secretary, presided and gave a very inspiring talk in regard to the work which had been done and the need for greater effort for the future. Mrs. F. F. Reese, Diocesan Secretary, was present, telling of pledges paid towards the orphanage building at Shanghai, China, and reading a letter from Miss Emery in regard to the United Offering for 1904. To the great regret of all, Mrs. Reese is soon to leave the Diocese, her husband having accepted a call to Nashville, Tenn. The reports from parishes and missions indicate an increasing activity and interest in woman's work in the Church. The organization of Junior and Baby branches of the W. A. is being taken up with much interest.

HONOLULU.

H. B. Restarick, D.D., Miss. Bp.

Interview with the Bishop.

Bishop Restarick has been spending a few days in New York, on his way to the Conference at Washington and the Missionary Council. He speaks hopefully of his work in the Hawaiian Islands and says the Church is making fine progress there. For some time, the Bishop says, the islands have experienced a financial depression and its attendant evils, so that conditions have been far from satisfactory. There has been a recent advance, however, in the price of sugar, the principal Hawaiian commodity, and indications point to a bettering of financial conditions. Fruit cultivation and the raising of sisal are opening new fields for labor and will help to increase the prosperity of the islands. Concerning the work of the Church, Bishop Restarick said:

"The Church maintains missionary work among the Chinese and Japanese, it being generally conceded that the natives are Christian. The Chinese in the islands number about 25,000 and the Japanese 70,000. The Chinese are of a superior class of that race, coming from the agricultural districts of China and not from the slums of the cities as are most of the Chinese in America. They have their wives and families with them, and are not prejudiced against the Gospel. Fourteen Chinese boys, educated by the Church in Honolulu, are now in St. John's College, Shanghai, with good standing and progressive ideas. St. Peter's Church for Chinese in Honolulu has 110 communicants, many of whom hold important business positions in the city. Missionary work for Chinese is maintained at six points in the islands.

"Work among Japanese has been started at Kohala, and we hope soon to have for it a native priest from Japan. Most of the Japanese work on the sugar plantations. Many of the 900 communicants in the islands are natives, practically every congregation having natives in it. The former Queen is President of the Cathedral Guild, and many prominent Hawaiians regularly attend the Cathedral. The Roman Church has about 25,000 adherents in the islands, and the Hawaiian Board of Missions, which succeeded the American Board in the island work, has about 1,200. There are practically no other religious bodies at work there, and the work of the Church is very important. We are in touch with the Orient, working among Oriental men and women of progressive ideas."

Bishop Restarick is to use some of his time in the United States in an endeavor to obtain funds with which to purchase the property of the late General S. C. Armstrong in Honolulu, adjoining the Cathedral close. The building is valued at $25,000 and is needed as a home for the Iolani boys' school. It is proposed to make the school a memorial of General Armstrong, who is best remembered as the founder of Hampton Institute in Virginia.

LEXINGTON

Lewis W. Burton, D.D., Bishop.

Death of Mrs. Didlake.

Our Diocese, and especially the Cathedral parish, has sustained a severe loss in the death of Mrs. Nannie Bain Didlake, on the night of Sunday, Oct. 14th. She had a short but very painful sickness. As a last hope an operation was performed with the purpose of relieving her from a severe intestinal trouble, but it was too late to be successful. She had been removed to the Good Samaritan Hospital when her sickness became severe; and here it was that she passed peacefully away after her fearful sufferings, at 10:30 o'clock. Dean Lee, her pastor, was with her to the last, commending her soul to God, and comforting those who survived her. Mrs. Didlake was the widow of Mr. George Didlake, and a member of a well-known family in Kentucky. She is survived by two daughters, viz., Miss Mary Didlake, who is assistant entomologist at the State College, and Miss Nannie Bain Didlake, both of whom are, like their mother, great workers in the Christ Church guilds. Mrs. Didlake was energetic in the cause of the Good Samaritan Hospital in Lexington while it was still under the sole management of Christ Church and mainly supported by it. And when at length the great development of the hospital work demanded an appeal to all the congregation, and a consequent sharing with them of the management, Mrs. Didlake was still elected as one of the managers. She was always on the committee of the Macalester Church House, and more recently had the honor of being selected as one of the board of managers for the new girls' dormitory just erected for the State College. Her loss will be severely felt both within and outside our own communion.

The funeral services were conducted at Christ Church Cathedral and at the grave

in the Lexington Cemetery by Bishop Burton and Dean Lee, and were attended by a very large part of the congregation, and other citizens. The members of the Macalester Home, the Good Samaritan Hospital Board, the Cathedral Guild, the State College Girls' Dormitory Board, attended in a body, and a quartette from the Cathedral choir sang sweet and comforting hymns during the service.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop

Southern Brooklyn Archdeaconry — Bishop Gray in Brooklyn.

THE SOUTHERN BROOKLYN ARCHDEACONRY began its fall session in Christ Church, Oct. 13th. Among the reports was an adverse recommendation on new work in the vicinity of Fortieth Street and Thirteenth Avenue, where, in the judgment of the committee, conditions do not warrant immediate action. The Archdeacon chosen was the Rev. C. F. J. Wrigley, D.D., the Rev. T. G. Jackson, elected at the last meeting, having declined. Among the notes of missionary progress reported was that a new church for St. Jude's, Blytheburne, will shortly be erected, the parish having raised $3.000 out of a necessary fund of $5,000 for the purpose. The present building is in a hollow and quite inadequate.

BISHOP GRAY of Southern Florida was a visitor at the Church of the Redeemer, Brooklyn, on an October Sunday morning, and

THE BISHOP OF SOUTHERN FLORIDA, WITH THE RECTOR AND CHORISTERS OF THE CHURCH OF THE REDEEMER, BROOKLYN, N. Y.

spoke on missionary matters. Observing that it was at the request of the general Board that he appeared, he said:

"I have not been one of the Missionary Bishops to appear very often in the North and East to ask for funds to carry on work in Southern Florida, because I have found that the work there demanded almost my entire time if it was to be done properly. But I am willing to come at a call like this, because I feel that we are living in a time and period in the Church's history when we cannot too strongly interest our people in its work. We belong to a branch of the Holy Catholic Church upon which the attention of the world is very largely centered. I believe it is the branch of the Church of God that is to be largely instrumental and central in regard to the restoration of the unity of the Church."

He also spoke at Grace Church in the afternoon and at St. John's in the evening.

MARYLAND.

WM. PARET, D.D., LL.D., Bi-

Anniversaries of Dr. Sams and Dr. Gibson—Trinity Church—Notes.

THE REV. DR. J. JULIUS SAMS, who for over twenty-five years has been rector of Holy Trinity Church, Baltimore, has tendered his resignation to the vestry because he feels that he has reached an age when the active duties of rector will prove too great a strain. The Rev. Dr. Sams is in his seventy-fourth year. Last spring he celebrated at his church the twenty-fifth anniversary of his rectorship. He was born near Beaufort, South Carolina, and graduated as honor man from Columbia University, S. C. His early ministry was in his native state and in Manchester, Va. In 1878 he was called to Holy Trinity Church and he moved to Baltimore in the March of that year.

THE NINETEENTH ANNIVERSARY of the rectorship of Rev. Dr. Frederick Gibson of St. George's Church, Baltimore, was celebrated on Sunday, last week, with special services.

THE VESTRY of Trinity Church, Baltimore, met for the first time since the closing of the church in July last. The meeting was for the purpose of considering the question of reopening or fully disposing of the church. It was decided to call a meeting of all the clergy of the city on Oct. 26th, to determine the question of continuing the work of the Church in that section. If it is decided to discontinue the work, the Church property will be offered for sale. The Sunday School has held its sessions uninterruptedly since the closing of the regular church services.

THE REOPENING of the College of St. James Grammar School, Hagerstown, is an event of great interest to the surrounding neighborhood. The school is now filled to its capacity with boys from many states. Mr. Adrian Onderdonk, head master of the school, was born and received his early education at St. James', graduating later on from Trinity College, Hartford. The College of St. James' is the property of the Diocese of Maryland and the trustees have put it in thorough repair.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Anniversary at Cambridge—Church Club—St. John's Free Church Consecration—Cornerstone at Lawrence—Notes.

THE FIFTEENTH anniversary of the incorporation of St. Philip's Parish, Cambridge, occurred on Sunday, Oct. 11th. At the high celebration the rector, the Rev. Edward M. Gushee, D.D., was the celebrant; the Rev. Richard H. Gushee, rector of Ontario, California, the preacher. This parish was founded by Dr. Gushee fifteen years ago. A large part of the rector's ministry has been passed in the Diocese of Massachusetts: twenty-eight years in Cambridge and the previous five years as rector of St. Peter's parish Salem. The interior of St. Philip's Church is unique and impressive. Few of our Catholic parishes possess churches better fitted for impressing upon the beholder the mystery and beauty which are inseparable from the best examples of Catholic architecture. At the end of the long nave, undivided by an architectural choir, the chancel forms a spacious sanctuary guarded by the rood screen. On the Epistle side well to the right, is the sanctuary choir, while a massive altar of oak, surmounted by a tabernacle (which is used) and reredos, on which stand the cross and the six ceremonial lights, arrest the eye. Above the reredos may be seen a reproduction of Rubens' "Descent from the Cross," painted in the Cathedral at Antwerp by a German artist of note. Above the sedilia is "The Temptation," by an Italian painter. On the wall by the side and a little in front of the pulpit, is a tapestry of our Lady and the Holy Child. The organ was built by Mr. George S. Hutchings, A.M., who is a member of the parish. In this church are memorials to many former friends and parishioners of the rector. Among them may be mentioned the pulpit to the Rev. Henry Hudson, LL.D., the foremost Shakesperian of his day; and another memorial to the Rev. Nicholas Hoppin, D.D., one of the early champions of the Catholic cause in the Diocese. The altar, the vestments, hangings, the large and dignified font, the books, the priest's chair, the altar desk, were given by parishioners, and by old friends in former parishes, thus connecting the present church with the scenes of the earlier labors of the rector. The Rev. Dr. Gushee's position in the church has long been well known, and his contention always persisted in, that the power and influence of the American Church depends upon its being true to its Catholic heritage, unaffected by the various forms of a Protestantism which is always altering and revising its creeds.

THE EPISCOPALIAN CLUB observed the 10th anniversary of Bishop Lawrence's consecration by a banquet in the Brunswick. Mr. A. D. S. Bell, the president, referred in high praise to his episcopate, and the noble results accomplished. Bishop Niles, upon being introduced, said in part:

"The greatest of all men I ever knew, was George Burgess, the first Bishop of Maine. He was a marvel of saintliness, of learning, and of a beautiful character. We have had

ST. PHILIP'S CHURCH, CAMBRIDGE, MASS.

Bishop Chase of New Hampshire was [illegible]. Though not especially brilliant, he was a man who never made a mistake. He never started a mission or parish anywhere that it was not worth while to have started. He lived respectably and gave away one-tenth of his income of $900 a year. With three or four times the salary, I am ashamed to say that I have never been able to do that." He emphasized the need of a Church near every college, and spoke feelingly of the work of the Diocese carried on by the Bishop of Massachusetts.

Bishop Brewster thought rural New England was showing signs of degeneracy, because much of the vitality of the old stock has gone Westward, yet there is a remarkable infusion of other material. In a manufacturing town of Connecticut of 1,000 inhabitants there are two Greek churches; in another of 900 inhabitants, a rural community, the rector said he had recently baptized a number of Finns. The districts of New England are rapidly filling up with Italians, French, Germans, Poles, Lithuanians, Syrians, etc. Many of these are enterprising. The native born population often show a listless, lifeless apathy, tending to moral degeneracy, while an incoming tide of all sorts and conditions of men of all nations show activity. The Church has an unique mission, and to carry out this mission, she has characteristics which transcend the provincial, sectional limitations of the denominations. The vital need of our Church to-day is a touch of genuine Spiritual life.

Bishop Vinton described the needs of Western Massachusetts and the growing importance of opening out new fields.

Bishop Lawrence paid a high tribute to the memory of Bishop Clark, and referred to the influence of New England upon the whole Church. The most discouraging work is the comparatively few sons of laymen who are doing the best work as laymen in the Diocese, and the few candidates for the ministry who come from the strong, large parishes. He called attention to the religious census of Boston, now being taken, and the absolute need of getting into personal relations with the thousands of young men who have come to our schools and colleges.

St. John's Free Church, East Boston, was consecrated by Bishop Lawrence, Oct. 11. The instrument of donation was read by the senior warden, Mr. H. M. Connor. Bishop Lawrence said that the rector, the Rev. W. D. Roberts, deserved praise for his work in the parish, which had now seen the fruitage of his labors, and the congregation should be happy over their achievements in a work which was an enrichment to the community. Dean Hodges of Cambridge made the address at the evening service, in which he alluded to the debt of $600 last fall, and since then $2,000 had been subscribed by the parishioners, and the remainder was given by outside friends. Mr. Roberts has been rector nine years, and was formerly an assistant at Trinity Church, during the rectorship of Dr. Phillips Brooks.

On October 10 the corner stone of the new St. John's Church, Lawrence, was laid by the Bishop of the Diocese. Notwithstanding the unfavorable weather, a large number of persons were present. The Rev. A. W. Moulton read the prayers, and the Rev. G. S. Fiske, the lesson. The list of the articles placed in the stone was read by the rector, the Rev. Henry Wood. Addresses were made by Bishop Lawrence and Archdeacon Babcock. This new edifice will occupy a centrally located position, much better in every way than the old site. It will be built of wood, covered on the exterior with stucco work. It will accommodate 350 persons. The basement will be finished, and afford ample room for the guilds and organizations of the parish; $25,000 is the approximate sum for the cost of the building. The rector has shown a strong and patient leadership in this project, which now is realized after years of planning.

The Rev. W. M. Partridge, priest in charge of St. Paul's, Peabody, is making a strenuous effort to build a parish house. The cellar and foundation have already been built, and $3,000 more is needed.

No more important work than this can be found in the Diocese. The priest here has worked faithfully for years in this centre of the tannery establishment, and has accomplished notable results. His work is considerably hampered by the want of a suitable place, where the social and practical features of parochial work may be maintained.

The Diocese of Massachusetts is raising funds to place a lectern in the new church, San Juan, Porto Rico. It will cost $300, and will indicate that the clergy and laity are still remembering the work of the Bishop of that jurisdiction, who served the Diocese for many years in important positions.

MISSISSIPPI.

T. D. Bratton, D.D., Bishop.

Missions at Holly Springs and Iuka.

A successful week's mission in Christ Church parish, Holly Springs (Rev. W. P. Browne, rector), conducted by the Rev. J. M. D. Davidson of Chicago, closed Sunday afternoon, Oct. 11th, with a special service and sermon for men. Four services were held each day, which were well attended by the Church people and others, and great interest was shown by all.

The evidences of the deepening of the spiritual life in this old parish are many and strong. One object of the mission being to strengthen the hands of the rector, a special feature was an active participation by him in the services and addresses.

The subjects treated by the missioner were the doctrines of the Gospel as this Church has received the same, which were presented with such tact and spiritual force as to reach all sorts and conditions of men. The rector went to Iuka on Saturday evening, 10th inst., and began the mission in that town Sunday, 11th inst., the missioner arriving in time for the early celebration Monday. Here the services were also well attended and the addresses highly appreciated. It is felt by all that much good has been done by this effort, and that the way has been opened for more work of the same kind.

NEWARK.

Death of Rev. Dr. Warren—Semi-Centennial in Hoboken.

On Oct. 12th the Rev. Daniel F. Warren, D.D., passed to his rest. Dr. Warren had for many years been rector of St. Mary's Church, Jersey City Heights, and was also chaplain of Christ Hospital.

The semi-centennial of Trinity Church, Hoboken, will be celebrated joyfully on Sunday, Oct. 25th. Gounod's Mass of St. Cecilia will be sung at the High Celebration. There will be a general reception on the Wednesday evening following, while the "Commemoration day," All Saints, will close with Sullivan's Jubilee *Te Deum* at the end of the festal Evensong.

NEW JERSEY.

John Scarborough, D.D., Bishop.

St. Mary's Hall—Burlington Convocation—Damage by Tornadoes—Woman's Auxiliary—The Bishop Refuses to Receive a Priest.

The Rev. W. T. Snead of Baltimore has accepted a call to St. Stephen's Church, Beverly, and will enter on his duties at once. The Rev. Charles E. Betticher, the late rector of St. Stephen's, is enjoying a long vacation in Europe and is thoroughly restored to health.

St. Mary's Hall, Burlington, began its sixty-seventh school year on the last day of September, with a full corps of teachers and the largest number of pupils in many years. There are children and grand-children of former pupils coming to "The Hall" for their education. This is the oldest Church school for girls in this country, and holds its own in the face of strong competition. It shows no signs of age or decay. The buildings are kept in thorough repair. The plumbing is all new this year.

The Convocation of Burlington held its fall meeting in the Church of the Ascension, Gloucester, on the 6th of October. There was a stirring missionary meeting the evening before; a large congregation, brief addresses, and very hearty singing. When the present rector, the Rev. Mr. Emhardt, came to this parish two years ago, he found it a good deal demoralized and burdened with debt. Since then, 59 persons have been confirmed, the debt of several thousands of dollars has disappeared, the church has been put in good order outside and inside, steam heat has been introduced, and a mission church is soon to be built in a neighboring hamlet, where the rector holds weekly services. The laity have been loyal helpers in all this work, and the result is a strong, united parish. The Convocation was largely attended by both clergy and laity. The conditions of the mission work and the treasury are both satisfactory.

The recent tornadoes have wrought havoc with some of the churches along the shore. St. Peters-by-the-Sea, Cape May Point, must be removed far away from the washing of the waves. The land was worn away till the church tottered on the very brink and was in constant peril of falling into the sea. St. James', Atlantic City, lost part of its roof and suffered from both wind and water. Holy Innocents', Beach Haven, was badly wrecked and blown from its foundations. The church was built and named by the late Mrs. Parry of Philadelphia, as a memorial of several children in paradise. Doubtless the surviving children will see that the church is restored. At many other points great damage was done by the storm and many thousands of dollars will be needed in the work of restoration.

The Upper Division of the Woman's Auxiliary met on Oct. 8th in St. Paul's Church, Bound Brook. The ardor of the meeting was not quenched by the driving rainstorm that set in during the afternoon. Despite the rain there were about one hundred delegates in attendance. Addresses were made by the Bishop, the Rev. Archdeacon Pollard of North Carolina, and the Rev. E. B. Rice of the Missions House. Mr. S. H. Clark presided, and the various departments were reported as beginning earnest winter work. Among the women who made addresses were Mrs. White of Elizabeth, Mrs. Abbey of Mount Holly, Mrs. Monroe of Plainfield, and Mrs. Stewart of Burlington. The Auxiliary was entertained most bountifully by the ladies of the parish.

The Bishop of the Diocese has taken a most decided stand on the question of "remarriage" after divorce, for which his clergy, as a whole, are most grateful. The matter comes up in his refusal to receive a clergyman who had married a divorced woman. Christ Church, Palmyra, was vacant, and on the recommendation of the Bishop, the vestry offered the rectorship to the Rev. George F. Kettell of Baltimore. The Rev. Mr. Kettell was then unmarried. On July 29th last, however, he married a divorced woman, though strongly advised against doing so by Bishop Paret. On receiving the call to Palmyra he accepted, after informing the vestry that he had married a divorced woman. Bishop Scarborough, however, has refused to receive him, and for the present he is teaching in Philadelphia.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

The Bishop's Anniversary.

Services were held in Raleigh on the 14th and 15th of October to celebrate the tenth anniversary of the consecration of the Bishop. A goodly number of the clergy and laity of the Diocese assembled on Wednesday evening in the Church of the Good Shepherd, where, after choral Evening Prayer, the Bishop gave an address in regard to the work of the Diocese during the past decade. A testimonial of the Standing Committee, read by the President, the Rev. M. M. Marshall, D.D., was followed by brief addresses made by Archdeacon Osborne on behalf of the clergy and Mr. Henry A. London on that of the laity. Dr. R. H. Battle then presented to the Bishop a handsome pectoral cross of gold, set with amethysts, the work of Mr. R. Geissler of New York, and a gift from friends in the Diocese, and mentioned also that the Rt. Rev. Dr. Bratton, Bishop of Mississippi, Mr. Silas McBee, and the Rev. John Huske, a former Archdeacon, had also had a share in this expression of affection on the part of the people of the Diocese. In part Bishop Cheshire spoke in response as follows:

"My Dear Brethren:—You who honor me with your confidence and affection have thought proper to take notice of the close of the tenth year of my episcopate, of my service as your Bishop. I am most grateful for the kindness which prompted the thought. For my own part, while such an anniversary must needs fill my mind with solemn and sobering thoughts as I contemplate the great possibilities of such an office and contrast them with the meagre results accomplished, I could almost wish that no one but myself should have recalled the associations of the day. For only seven years did Bishop Ravenscroft lift up his voice like a trumpet in proclaiming the principles of the Church and of the Gospel in this Diocese of North Carolina. For twenty years before his sad defection, Bishop Ives spread abroad the knowledge and influence of the Church; a contagious zeal and enthusiasm perhaps not equalled since among us. For twenty-seven years the noble presence, the commanding intellect, the personified voice, the saintly character of Bishop Atkinson was our strength and our confidence, under God. For full twenty labcrious years Bishop Lyman with diligence watered and tended what others had planted, and himself added no inconsiderable area of new acquisitions to the spiritual vineyard. The thought which at this moment presses most heavily upon my mind, is that my own episcopate has already exceeded that of the great Bishop Ravenscroft by three years; has continued fully half as long as those of Bishop Ives and Bishop Lyman; and more than one-third of that of Bishop Atkinson. As we descend the stream of time, swifter and swifter flows the current! You have a right to know what I have been doing these ten years. I give you a brief and compendious summary of my work in the exercise of my ministry. During this time I have held services—more than 4,000; have preached sermons more than 1,400; delivered addresses—more than 500; confirmed in all 4,400. Have ordained 27. During these ten years I have consecrated 27 churches and chapels. Some of these had been built before the beginning of my episcopate, but since my consecration in 1893 there have been built or acquired in this Diocese 29 new churches and chapels, and there were six built in that part now in the Diocese of Asheville before it passed from under my jurisdiction.

"Perhaps it is in our Church institutions that we observe evidences of the most notable growth and development during the period under consideration."

Here the Bishop enumerated the progress and work of the several schools within the Diocese, showing incidentally how largely his own labors have been given to such educational work, and how successfully that work has passed through its series of difficulties.

At the conclusion of the service an informal reception was given in the Sunday School room to the Bishop and Mrs. Cheshire, and also to the new rector of St. Mary's School, the Rev. McNeely DuBose and his wife.

On Thursday morning, the actual anniversary of the Bishop's consecration, he celebrated the Holy Communion in Christ Church, assisted by a number of the clergy.

The Bishop received many letters of congratulation and also gifts from many friends, among them a cassock of purple silk. The music at these services was admirably rendered by the combined choirs of Christ Church and the Church of the Good Shepherd. A special service was held in the evening at the Church of St. Ambrose, when the colored people presented resolutions of affectionate congratulation to the Bishop and presented, through the Rev. P. P. Alston, a stole of purple silk in recognition of the Bishop's warm and constant interest in the welfare of the colored race.

OHIO.

Wm. A. Leonard, D.D., Bishop.

New Church for Toledo—Bedell Lectures.

Plans for the new St. Mark's Church, Toledo, drawn by Messrs. Cram, Goodhue & Ferguson of Boston, have been accepted. These contemplate a stone building of Gothic architecture, to cost not over $40,000. The nave, transept, and tower will be built first. When completed the building will be one of the finest church edifices in the state.

The Bedell Lectures at Kenyon College are to be delivered this year by the Bishop of Albany, the Rt. Rev. William Croswell Doane, D.D. The subjects of the three lectures are Evidence, Experience, Influence. The first lecture will be delivered at 10 A. M., on Thursday, November 5th, and will be preceded by the reading of the Founders' Memorial, and the matriculation of new students. The second will be delivered on the afternoon of the same day, at 4 o'clock; the third, on the morning of Friday, November 6th, at 10 o'clock.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

B.S.A.—Notes—Colored Work—Illness of George C. Thomas.

"Our Work," the organ of the Philadelphia Local Assembly of the Brotherhood of St. Andrew has just been issued for October and contains the proposed programme for the Interstate Convention to be held on Nov. 28th, 29th, and 30th, 1903. On Saturday, at 8 P. M., opening meeting at the Y. M. C. A. Hall, topic: "The Man, the Church, the World." The Rt. Rev. Alexander Mackay-Smith, D.D., will preside. Sunday morning it is suggested that each Chapter hold its own corporate Communion. On Sunday afternoon at 4:30 P. M., mass meeting for boys. Mr. Ewing L. Miller will preside. Speakers: Mayor Weaver of Philadelphia and the Hon. G. Harry Davis. On Sunday evening a special service will be held at the Church of the Holy Apostles. Monday (St. Andrew's Day), corporate Communion for all B. S. A. men at the Church of the Holy Trinity, at 7 A. M. Conference at 11 A. M., "The Church and the Brotherhood." At 2 P. M. the annual meeting of the Philadelphia Local Assembly. At 3 P. M., Conference: "Agressive Brotherhood Work." At 4 P. M., Conference: "The Influence of the Brotherhood Man: How Best Can This Be Exerted?" "Through his Prayer." H. D. W. English, President of the National Council; "By his Example," the Rev. Floyd W. Tomkins, D.D.; "By his Work," speaker not yet secured. At 8 P. M. general mass meeting at the Y. M. Hall. The Rt. Rev. Leighton Coleman, D.D. Bishop of Delaware, will preside.

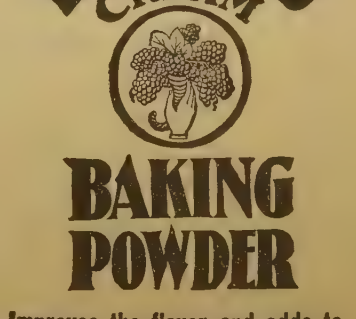
The majority of the delegates from the Philadelphia Local Assembly to the Denver Convention have returned. One of the most helpful meetings was held on the train between Denver and Chicago on Wednesday evening, October 14th. Mr. Frank H. Longshore, of the Church of the Good Shepherd, presided, and after singing the Brotherhood Hymn and using a few collects, each of a dozen or more men gave their impressions of the Denver Convention. Most of them were impressed by the "Quiet Hours" conducted by Father Huntington. The services held on the trains both in going and returning seem to have had a splendid influence on those who were not of the Brotherhood, and one man particularly had been away from home for three months—a United Presbyterian—and had received no such brotherly treatment, as he said, even from members of the sect to which he belonged. He was given a Book of Common Prayer as a memento.

A mission will be held in Christ Church (the Rev. Charles Henry Arndt, rector), Germantown, during Advent. The Ven. Percy C. Webber will be the missioner. Beginning with the first Sunday in October this church will hold each Sunday an additional Evensong at four o'clock for those who are unable to attend the night service.

An important work has been begun by the several parishes in Germantown in behalf of the colored people of [illegible] community. An Industrial Home has been organized and a house rented at No. 30 Armat Street, Germantown, which is intended to serve as center of an industrial, social, and religious work. It will be a home for the temporary accommodation of young colored women and connected therewith will be a laundry and an intelligence office. In order to meet the necessary running expenses for the ensuing year the sum of $1,500 is asked for from the communicants of the nine parishes interested in the project.

A. Morton Cooper, of St. Mary's, Wayne, Pa., and Warren Randolph Yeakel, Secretary of the Philadelphia Local Assembly, Brotherhood of St. Andrew, visited St. Stephen's Church (the Rev. Thomas Bell, rector), Clifton Heights, Delaware County, Pa., on Sunday evening, October 18th, 1903, and at the invitation of the rector addressed the congregation concerning the Brotherhood of St. Andrew.

Fifty Years the Standard



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The Convocation of Germantown held a business meeting at the Church House, on Tuesday afternoon, October 20th, 1903. The Convocation of Norristown also held a meeting at All Hallows' Church, Wyncote, Pa., on Thursday, October 22nd.

A service of Intercession for Sunday Schools was held on Monday night, October 19th, at the Church of the Holy Apostles, in the recently dedicated building called the Richard Newton Memorial. In the absence of Mr. George C. Thomas, superintendent of the Sunday School of the Church of the Holy Apostles, Mr. Ewing L. Miller, presided. The Rt. Rev. the Missionary Bishop of Honolulu, among others made an address.

Churchmen everywhere have been distressed at the illness of Mr. George C. Thomas, who may, perhaps, be said to stand first among the Church's laity in this country. Mr. Thomas was taken suddenly ill with appendicitis, and an operation at the hospital seemed imminent. This apparent necessity was, however, obviated, and a special dispatch of Oct. 19th to The Living Church states that he has been removed to his home in Chestnut Hill and that his condition is improving satisfactorily.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

St. Barnabas' Guild.

The Pittsburgh Branch of the Guild of St. Barnabas for Nurses held its first meeting for the season on Thursday evening, Oct. 15th, at Trinity Church. The Guild service was read by the chaplain, the Rev. E. M. Paddock, assisted by the Rev. C. E. Byram, Ph.D., priest-associate, and the music was furnished by the girls' auxiliary choir of Emmanuel Church, Allegheny. The Chaplain-General of the Order, Bishop Whitehead, made the address, and admitted one nurse into membership. At the close of the service a business meeting was held in the parish house, when the old officers were re-elected for the ensuing year, and the delegates to the council meeting in Hartford, Connecticut, on Nov. 12th and 13th, were chosen.

The Rev. Charles S. Brown has been appointed priest-in-charge of Holy Trinity Mission, Monessen, which is one of the many new manufacturing towns that have sprung up lately all along the Monongahela River from Pittsburgh to Brownsville. The services have been supplied hitherto by the Archdeacon of the Diocese, either in person or by means of lay readers. Mr. Brown will begin his work immediately, and it is hoped that in the near future a neat little chapel will be erected sufficient to meet present needs.

RHODE ISLAND.

Mm. N. McVickar, D.D., Bishop.

Pawtucket Convocation—B.S.A.

The fall meeting of the Convocation of Pawtucket was held at St. Paul's Church, Pawtucket (the Rev. Marion Law, rector), on Wednesday, Oct. 14th. The Rev. Frank Appleton was reëlected Dean for the next two years. A committee was appointed to draw up resolutions with reference to the death of Bishop Clark and to forward same to the family. The topic for discussion at the afternoon service was "How shall we interest laboring men in the Church?" The address at the evening service was by the Rev. Wm. F. Williams, the new rector of Christ Church, Westerly.

At a meeting of men held Oct. 9th in the parish house of St. Luke's Church, East Greenwich (the Rev. William Worthington, rector), a probationary chapter of the Brotherhood of St. Andrew was organized. Several members of the executive committee of the Providence Local Council were present and spoke upon Brotherhood work.

The annual meeting of the Woman's Auxiliary will be held at St. Stephen's Church, Providence, on Nov. 5th.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Report of the Archdeacon.

In his annual report, Archdeacon Octavius Parker says:

"Great, wonderful opportunities lie before us. I found a fine opening for the Church in Modoc County, and the people of that county proved where they stood by subscribing $50 a month toward a clergyman's support; but it seems difficult to secure a priest for this difficult and distant field, ripe as it is to the harvest. Another promising field I found on the North Shore Line. God grant that men and money may be found for both of these great fields. . . . To-day with $1,500 I could purchase in the three county seats of our three most remote northeast counties three fine sites—one a half block, with a hall on it 50 feet long and a house that would make a good parsonage—properties that would give us a foothold in a territory that is an empire in itself, for each county is as large as some of our eastern Dioceses. This is no exaggeration; it is a fact, to which we would add that there are men on the floor of this Convocation who will see these seemingly insignificent counties with a great, teeming population, for the proverb is still in order that 'westward the star of empire winds its way.'"

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

New Mission at Selby.

An event of special interest was the opening up of a new mission work after a fashion which, alas, does not always mark our enterprises. Selby, South Dakota, a town in a district which has been lately opened up to settlement, was one of those places which Bishop Hare was about to visit when, ten months ago, he met with a severe accident. That accident suspended all action until midsummer last, when a chance remark made to the Rev. H. N. Tragitt by a trav-

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cling dentist regarding Selby, made him think that the time had fully come for a visit from a missionary to that town, and he resolved to make a visit, though the place is 140 miles from his home and he already had five other congregations under his care. He was received with the utmost cordiality. During the course of two months, some twenty-two persons, children and adults, were baptized, and on the Bishop's visit in September a class of nine were presented for Confirmation, the congregation was organized as a mission, and steps were taken for the immediate erection of a church, for which there is the more opportunity as there are at present only two church buildings in the town. The Rev. George McKay of Redfield will take up the work which Mr. Tragitt has so auspiciously begun, and will give the town half of his Sundays.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Work in Porto Rico—Improvements in Cincinnati—Clerical Changes—G. F. S.—Persecution of a Priest.

Bishop Van Buren made a series of very instructive and helpful addresses in Cincinnati, on Sunday, Oct. 11th. In the morning he was at St. Paul's Cathedral; in the afternoon at Christ Church, Glendale, and in the evening at the Church of Our Saviour. On the following morning he made an address with stereopticon views of Porto Rico at Christ Church. The services were all held under the auspices of the Woman's Auxiliary and the offerings amounting to some $300, were given for the work in Porto Rico.

The interior of Grace Church and parish house, Cincinnati, have been remodeled and beautified at an expense of $2,500. The vestry has purchased a house and large lot adjoining the church, which will be used as a rectory.

Recent clerical changes in the Diocese have been as follows: The Rev. C. A. Eaton of Preemption, Ill., has entered upon the rectorship of the Church of the Epiphany, Urbana; Rev. D. W. Cox of Bellaire, Ohio, has assumed charge of the mission at McArthur, O.; Rev. E. de S. Juny of Knoxville, Pennsylvania, has accepted the rectorship of St. Peter's Church, Delaware.

A summer vacation home for the Girls' Friendly Society of the Diocese, situated on the Ohio River at Clermontville, was opened in May. It proved itself a success and blessing in every way. The house was filled to overflowing all summer, and many applicants had to be refused. After the payment of all bills the treasurer reports a balance in the treasury.

The two sons of the late George H. Coles have placed a handsome chancel window in the Church of the Heavenly Rest to his memory. Mr. Coles was for many years a vestryman of the parish and superintendent of the Sunday School. The vestry of the parish has decided to commence immediately the erection of a sexton's residence on the church lot. When completed, the parish will be fully equipped with church, rectory, parish house, and sexton's residence.

St. James' parish, Zanesville (the Rev. Frank W. Bope, rector), has experienced a remarkable growth during the eight years of the present incumbency, largely from the ranks of those who have heretofore been prominently identified with other religious bodies. This has resulted in a spirit of envy and jealousy on the part of certain individuals, who have vented their spite against the rector in a series of persecutions and annoyances which cover a period of about four years, and, until a few weeks ago, have been borne in patience and silence. Early in September the rector and his friends who had been let into the secret came to the conclusion that "patience had ceased to be a virtue," and took vigorous steps to discover the identity of the persecutors and to bring them to justice. Not only did his enemies send the rector upwards of three hundred anonymous letters, making all sorts of threats (such, for instance, as to burn his church, kidnap his child, throw vitriol into his face, and blacken his character), but they broke into his office, stole sermon manuscripts, sent baskets of fruit and flowers to questionable resorts with his card attached, and annoyed and humiliated him in scores of ways. Finally, when public excitement over the persecutions was at a fever heat, a local resident published a card in the papers attacking the personal character of the rector. No specific charges were made, but his insinuations were of such a serious character that no self-respecting man could ignore them. The rector immediately asked for an investigation at the hands of the Standing Committee of the Diocese, the members of which, after due publication of their purpose, sat in Zanesville on Sept. 25th, to receive testimony. Not a prosecuting witness appeared, and the Standing Committee adjourned, having nothing on which to make a presentment to the Bishop. The next day Mr. Bope, by his attorneys, very reluctantly, and as a last resort, and merely for the purpose of compelling his enemies to testify, instituted a libel suit for $20,000 damages against the author of the published card.

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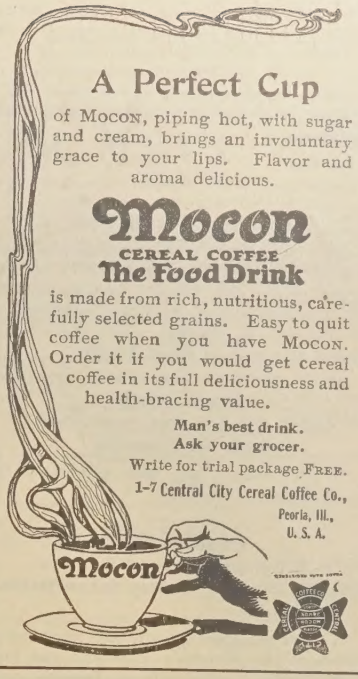
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The rector has not only the loyal support of his vestry and congregation, but also the sentiment of the entire community back of him. Within ten days of the publication of the card he received over eleven hundred letters and telegrams expressing sympathy and confidence.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

New Church at Spokane.

The new St. Peter's Church, Spokane, is now completed, and was opened by the Bishop on the first Sunday in October. He held the first service with the assistance of the Rev. C. P. Burnett. The church was erected at a cost of about $1,200.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Organ for Greenville.

A pipe organ has been purchased for Grace Church, Greenville.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary—Sunday School Institute—Bell Home.

A special meeting of the Washington branch of the Woman's Auxiliary was held in St. John's parish hall on Tuesday, Oct. 13th, for the purpose of making final arrangements in connection with the Missionary Council. It was decided that St. John's hall should be headquarters for the Auxiliary during the Council, and all visiting members are invited to register there, and to make use of it as a place of rest and to meet with Church women of the city and elsewhere. A circular has been issued giving the programme of meeting on Auxiliary Day, Friday, Oct. 30th, and also inviting the Bishops, clergy, and laity attending the Conference and Council, together with the ladies accompanying them, to tea at St. John's Hall, each afternoon, from Oct. 20th to 30th inclusive, from 3 to 6 o'clock. The amended programme for the 30th is: 9 A. M., celebration of Holy Communion at St. John's Church, with address by Bishop Satterlee; 10:30 A. M., conference of diocesan officers of Woman's Auxiliary, and Junior Auxiliary; 3 to 5 P. M., missionary meeting, St. John's Hall, addresses five minutes each; 8 P. M., missionary meeting in Epiphany Parish Hall—subject, "The United Offering," upon which addresses will be made by representatives of the various branches of woman's work in the Church—The Daughters of the King, the Girls' Friendly, Deaconess' Homes, Sisterhoods, as well as the Auxiliary. Miss Emery, the General Secretary, will be present at all these meetings.

The seventh annual convention of the diocesan Sunday School Institute assembled in the Church of the Epiphany on Wednesday, Oct. 14th. The Bishop celebrated the Holy Communion and made an address to the large number of Sunday School workers present. A service for business followed in the parish house, and the roll call showed that thirty schools were represented. Officers for the ensuing year were elected, as follows: First vice-president (the Bishop being *ex-officio* president), Rev. Alfred Harding; second, Rev. Wm. L. Devries; secretary and treasurer, Mr. E. S. Hutchinson; executive committee, Rev. H. B. Howden, Rev. Charles E. Buck, Rev. W. R. Bushby, Mr. S. E. Kramer, and Mr. Wm. H. Singleton. After recess several papers of much interest were read, and in most cases were followed by a short discussion of the subject. "The Seven Lamps of Teaching" was the title of a paper by Mrs. Crafts, president of the International Union of Sunday School Teachers. The Rev. Herbert Scott Smith spoke upon "The Home Department: Its Principles and Methods," explaining its object to help young or elder people who are prevented by different causes from attending Sunday School, or Bible classes, in the systematic study of the Bible at home. A paper on Country Sunday Schools by the Rev. G. C. Graham gave the knowledge of his subject gained in his work at Accokeek, and brought out testimony from others to the good work often done in country parishes where children are carefully trained, and afterwards become earnest workers in city churches. A paper of peculiar interest and brightness was read by Mr. Ewing L. Miller of Philadelphia on "The Problem of Holding Boys in Sunday School after Sixteen," and the last was by Miss Edith Hart of St. Mark's on "The Teacher as the Clergyman's Assistant in Bringing Children to Confirmation." In the evening at the Church of the Epiphany there was a public service, with a sermon by the Bishop of Maryland, in which he set forth, with characteristic force and clearness, the position which the pastor should hold in his Sunday School, and the qualifications which he should seek in his assistant, the superintendent.

The Bell Home is a Church Home for indigent children, whether orphans or otherwise. Where there are two institutions, a summer home at Colonial Beach, Va., and a winter home at the head of Franklin Street, Anacostia, D. C. Both are under the management of a single board of ladies, taken from and representing the different parishes of the Diocese, it being a rule that one from

Spoiled Children

USUALLY MAKE SICKLY MEN AND WOMEN.

The "spoiled" child usually makes a weak, sickly man or woman because such a youngster has its own way about diet and eats and drinks things that are unfitted for any stomach and sickness results.

"I was always a delicate spoiled child and my parents used to let me drink coffee because I would cry for it," says a Georgia young woman. "When I entered school my nervousness increased and my parents thought it was due to my going to school, so they took me out again. But I did not get any better and my headaches got worse and weakened me so that I was unfit for any duty. Sometimes I would go a whole day without any other nourishment than a cup of coffee.

"Last spring I had a bad attack of the Grippe and when I recovered I found that coffee nauseated me so I could not drink it and even a few swallows would cause a terrible burning in my stomach. It was at this time that a friend who had been much benefited by the use of Postum suggested that I try this food drink. I found it simply delicious and have used it ever since and the results speak for themselves. I have gained 12 pounds and my nerves are as steady as any one's.

"I consider myself well and strong and I make it a point now to take a cup of Postum with a cracker or two as soon as I come home from school in the afternoon. Postum with crackers or a biscuit makes my luncheon. It certainly saved my life, for I know coffee would have killed me in time had I continued drinking it.

"I have a young girl friend, a stenographer, who declares nothing strengthens and refreshes her like Postum and she has a little oil stove in her office and makes a cup of Postum at noontime. I have recommended this wonderful beverage to many of my friends who know what it has done for me." Name given by Postum Co., Battle Creek, Mich.

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each church shall, if possible, be a Daughter of the King. The capacity of the winter home is limited to 20, but the management hopes to add to it in the near future. The need of a larger building is very great. More applicants are denied admittance than could be cared for in it even if the capacity were twice as great as it is. The summer home has room for a hundred children, and the beds are always filled with sickly and indigent little ones from the city, who invariably grow well and strong on the wholesome food, fresh air and salt water bathing.

CANADA.

Missionary Society—Trinity Affiliation—News of the Dioceses.

Diocese of Toronto.

THE SEMI-ANNUAL meeting of the Board of Management of the General Missionary Society began in Toronto Oct. 8th. It was held in that city for the first time since the Society was established a year ago. Amongst the Bishops present there came from the far West the Right Rev. J. Grisdale, D.D., D.C.L., of Qu 'Appelle; the Right Rev. R. Young, D.D., D.C.L., of Athabasca, and the Right Rev. W. W. Perrin, D.D., Bishop of Columbia. Part of the business before the board was to apportion the sums to be raised in the various Dioceses. The secretary, the Rev. L. N. Tucker, in his report reviewing the work of the year, expressed the hope that more than the $75,000 asked for would be raised for mission work this year. It was announced by the Bishop of Toronto, who presided on the evening of the first day, that the relations between the board and the Woman's Auxiliary had been satisfactorily settled, that a new constitution had been agreed upon, and that even greater results were expected from the Auxiliary under the new than under the old relations. The work of harmonizing the position of missionaries in the foreign field sent out by the C. M. S. with those sent out by the board was also taken up. It was a difficult task, but in future all will be on a similar footing in the foreign field. The first duty of the board was to apportion the money raised that year, $75,000 at least. Next year $90,000 will be required. The Bishop of Keewatin, the Right Rev. Dr. Lofthouse, gave a gratifying description of the progress of Christianity among the Indians of the far North, where, as he said, they had not come into contact with the demoralizing influences of civilization.—AT A MEETING of the Corporation of Trinity University, Oct. 1st, at which Bishop Sweatman presided, the agreement of federation with Toronto University was formerly ratified.

Diocese of Ottawa.

SEVERAL important changes in the staff of the Diocese have been announced by Bishop Hamilton. The Rev. L. A. Trotter, curate of Christ Church, Ottawa, has been appointed to the newly formed mission of Hawthorne and Leitrim, which is a well settled section of Carleton County, and gives promise of becoming an important parish. The Rev. Mr. Kearney, recently from the United States, has been appointed to the Petewawa. The Rev. J. H. Warren, late of Dawson City, entered on his duties in the parish of Pakenham, Oct. 8th.

Diocese of Algoma.

THERE WAS a very good attendance at the September meeting of the Parry Sound and Muskoka rural deaneries. Bishop Thornloe was celebrant at the early corporate Communion which preceded the business session. The service was held in Trinity Church, Parry Sound.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The competition for the prize offered for a suitable tune to the missionary hymn, "Wider and Wider Yet the Gates of the Nations Swing," closed Oct. 1st. Nearly 130 tunes have been sent in. This prize has been offered by the Rev. Charles Le V. Brine, rector of Christ Church, Portsmouth, New Hampshire. As we have said before, what is chiefly desired is a *good tune for the people,* and the "congregational value" will be the prime factor governing an award. The various manuscripts will be returned to their owners when a decision is arrived at.

In the meantime we request the competitors to bear in mind the conditions upon which the prize was offered, and we also remind them that the Music Editor of this

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paper cannot be expected to answer letters asking for information which will be fully given in due time in this column.

One of the signs of the times is the renewed interest taken in ecclesiastical music, shown by increased appropriations for choirs, the construction of new and costly organs, and the rebuilding and enlargement of old instruments. All this emphasizes the importance of music as an adjunct to religious worship. The days have gone by when inadequate facilities for rendering the musical portion of the Church service were so much in evidence. So great is the advance lately made that it is difficult to keep count of the parishes which are now spending thousands of dollars upon what we may term "musical expansion," where formerly they spent hundreds.

Conspicuous among these must be mentioned Grace Church, St. Thomas' Church, and St. Bartholomew's Church, New York. As far as liberality in the enrichment of the musical service is concerned, these three parishes are now a long way in the lead. The case of Grace Church is remarkable. Only a few years ago the work of this parish was entirely negative in its influence on Church music. Now as if by magic all is changed. The church building has been lengthened, renovated, and greatly beautified. The most perfectly equipped choir school in the country, and possibly in the world, has been founded upon a most generous scale. This single achievement will do more for Church music in this country than anything that has been accomplished in recent years. It publishes far and wide the fact that musical growth and progress calls for and deserves *liberal support*. As an object lesson this school will be of lasting benefit, for it is sure to be visited and thoroughly inspected by clergymen from all parts of the country. The organ at Grace Church has been entirely rebuilt, and is now one of the largest and best in this city. We may say the same of the organ at St. Thomas', which has been enlarged and improved. The introduction of a male choir at St. Thomas' Church marks another advance of importance. We trust the time will soon arrive when there too will be erected a suitable choir school, and we prophecy that within a very few years such an establishment will be a reality. If the authorities of St. Bartholomew's Church would but change their form of choir, which unfortunately is of the "vested female" variety, the benefit to the cause of ecclesiastical music would be hard to overestimate. In all three of these parishes, where there is so lavish an expenditure of money, we would like to see greater fidelity to inherited Anglican traditions. Where opportunities are so enormous, results should be proportionate, and upon strictly ecclesiastical lines, without the slightest deviation, and without "truckling" to "popular" wants.

We have received several communications of interest, relating to the Old Chant used so generally in the Communion Office. Whether we shall succeed in getting definite and accurate information as to its source, and adaptation to the *Gloria in Excelsis*, remains to be seen. If any of our correspondents can throw any further light on the subject, it is to be hoped that they will do so. We take the ground that in view of the great number of Communion services now issued by the best composers of the Anglican school, there is little excuse for clinging with such tenacity to a musical setting which is associated with an impoverished form of musical service.

Indeed, it is not too much to say that in most of the churches where this Old Chant remains in use, Choral Communion does not exist. Whether we were right in tracing this music to a secular source is yet to be proved. There is certainly much in common between it and Carey's tune, but it may have been a corruption of one of the old traditional *tones*, and if so, it can hardly be said to be of Scotch origin.

We quote from one of our correspondents (Mr. Arthur Wood of Granby, Quebec):

"With reference to the question you have raised in the Music column of The Living Church regarding the Old Chant used so generally for the *Gloria in Excelsis*, I would say that I think a full investigation will demonstrate it to be of more ancient origin than is generally thought. If there is any connection between the Old Chant and 'God save the King,' it is far more likely that the latter owes its origin to the former than that 'God save the King' gave birth to the Old Chant. I would suggest that you inquire of some authority in the Roman Church as to what he considers its origin, and for this reason. Up here in Canada, where the Roman Church is predominant, and where the vast majority of its adherents speak the French language, and are thus cut off in a great measure from the English-speaking people, this very chant is used after the Benediction of the Blessed Sacrament, or rather at the close of that office. I have noticed it here at Granby, and in the Church of St. Anne de Beaupre, Quebec, where a very fine musical service is rendered, this same chant is used at the same point in the service. It differs slightly in that the part to which we sing 'Thou that takest away the sins of the world' seems to be left out. I will endeavor to learn what they regard as its origin, but I look for very little success in a country town like this. If I had heard it in a Roman Church in New York, I would think perhaps that they had borrowed it, like a great many other things, from us; but up in this country, where we are so separated by race and language, it is hardly likely. I have also found the same setting, but with a different harmonization, in an old English chant book in use here when I came here. I am writing this on the spur of the moment, and without opportunity of investigation at this end, but I think the difficulty may be solved by consulting some Roman musical authority. I believe the Old Chant is as ancient as the *Sursum Corda* in Merbecke's Eucharistic Office. I have heard both sung at the same service in the Roman church in this town."

If Mr. Wood is correct in his theory, and the Old Chant is really of Roman origin, and frequently sung in Roman churches in the Mass, it becomes all the more difficult to explain the extraordinary veneration with which it is held in a number of our churches where Choral Eucharist is misunderstood and neglected, and where the musical impoverishment of the Communion Office is carried to an extreme. We hope to hear more of this matter from our correspondents.

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